



BOOKE OF THE
PSALMES OF DAVID,
WITH OTHER BOOKES OF
the holy Scriptures thereto annexed, most
commodious for all Christians, fayth-
fully translated out of the Ebrewes:

The Contents whereof
followe in the
next page.

Ar. R 11. 22.



IMPRINTED AT LONDON BY
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Queenes Maiestie.

Cum gratia & privilegio.

The Contents.

An Epistle to the Queenes Maiestie, written
by the first translators of this booke.

A Preface to the Reader for the better
derstanding of the order of the whole
booke.

A prayer of Manasseh the King.

The Psalter or Psalmes of Dauid.

The Prouerbes of Salomon.

Ecclesiastes or the Preacher.

An excellent song which was Salomons.

The Arguments to euery booke.

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and Chapter.

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euery Psalm.

Another Table of common places to the
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TO THE MOST
MIGHTIE, VERTVOVS,
AND NOBLE QVEENE ELI-
zabeth, Queene of England, Fraunce
and Ireland, &c. Grace and peace
frō God the father through
Christ Iesus our
Lorde.



S the famous ^a *Queene of Saba ob-* ^{a 1. King. 10. 1.}
teyned most worthie renoume for ^{2. ch. 10. 9. 1.}
her great desire to heare the wis- ^{Mat. 12. 42.}
dome of Salomon: so, most gracious
Queene, your noble same shall re-
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in perpetuall memorie: but also registred in the
heavens among the holy Angels of God, if with
earnest Zeale and hearty affection y^e seeke after
and set forth the heavenly wisdom of the true Sa-
lomon, even ^b Christ Iesus: who openeth and offe-
reth the rich treasures of his diuine wisdom in
such abundance at this present to all nations, but
specially to your noble realme of England by your
meanes (which other realmes & nations see: b fise
their eyes as a patterne of true religion and (Chri-
stian life to imitate) that we can looke for no grea-
ter blessings to come, but onely that this King
should right shortly appeare with his mighty An-
gels to execute his iudgements for the deliuerance
of his seruants and the punishment of his enemies.

In the meane season wee your humble subiectes,
according to the talents that God hath giuen vs,
thought it our dutie with most conuenient speed

Wherein the
true loue and
honour of pri-
ces consisteth.
b Mat. 12. 42.

France, Scot-
land and other
realmes thirst
and wait for
the true refor-
mation of reli-
gion in Englad.
c 2. Thes. 1. 7.
Act. 25. 31.
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EPISTLE.

The Church of
England for y
space of five
yeres was most
horribly perse-
cuted, banished
and murdered
by y iust iudge-
ment of God
for the abuse
of his holy
words.

The booke of
Psalmes is most
necessarie for
all in general,
but specially
for them that
haue authoritie
& charge ouer
Gods people.
d 1. Sam. 19. 11.
d 21. 11. & 23
14. & 26. & 24.
4 & 26. 1.
& 30. 6.

to further, euen to the utmost of our power, your
godly proceedings and most worthe enterprised.
And albeit we had begonne more then a yeere a-
gone, for the comfort of the Church then most grie-
uously afflicted by the cruel rage and horrible ty-
rannie of the Papists, to peruse the English transla-
tion of the sacred Bible, and to bring it to the pure
simplicitie and true meaning of the Spirit of God,
as farre as we were able to attaine unto the same
by the knowledge of the Ebrew tongue, the conser-
uence of most perfit translations in other languages,
and by the iudgement of the best learned in these
parties: yet when we heard that the Almighty
and most mercifull God had no lesse myraculously
preserved you to that excellent dignity, then he had
aboue all mens expectations preserved you from
the furie of such as sought your blood: with multi-
tude of ioyfull mindes and great diligence we indenu-
mured our selues to set forth & dedicate this most excel-
lent booke of the Psalmes vnto your grace, as a
speciall token of our seruice and good will, till the
rest of the Byble, which, praysed be God, is in good
readines, may be accomplished and presented.

For we suppose in our iudgement that no part
of the whole Scriptures is more necessarie for your
grace then this litle booke of Psalmes, if it be well
weighed and practysed. For here shall you see pre-
sented as in a most liuely table, in the person of King
David, such things as you haue felt and shall
continually feele in your selfe: that is, both the
perils and persecutions that he susteyned before
he came to the royall dignitie, and also the aspi-
rance of God in the same; and moreover the sharp

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EPISTLE.

stormes and rough tempestes that were rayſed a-
gaynſt him, when he was ^e entred into his king-
dome, as well by foraine enemies, as by the ^f Thir-
ſims, the ^g Moabites, the Edomites, the Ammo-
nites and the Amalekites: as by his owne ſubiectſ,
yea, euen by them of his owne houſe, as by ^h Ahi-
thophel his counſellor, and ⁱ Abſalom his ſonne: and
how god neuer forſooke him, but was preſent with
him in his greateſt afflictions, and deliuered him
from all daungers, becauſe he put his whole ^k truſt
in him alone.

e 2. Sam. 2. 9.

& 3. 1.

f 2. Sam. 5. 17.

& 8. 1.

g 2. Sam. 8. 22.

h 2. Sam. 16. 21.

i 2. Sam. 18. 9.

k 2. Sam. 22. 13.

& psal. 18. 16.

The which conſiderations may moue you, moſt
vertuous Queene, to the ſame or like meditations
& prayers, as Dauid uſed in his diſtreſſe, that you
may alſo finde like comfort whenſoeuer affliction
ſhall aſſaile you. For in this noble eſtate, wherein
God hath placed you, you can looke for no more
ſafetie from troubles, then had this worthie King
and Prophet Dauid: ſaue that our mercifull Fa-
ther uſeth alway to lay the leſſe heauie burthens
vpon his weake childrens ſhoulders.

For god is faith
full, and ſuffe-
reth not his to
be tempted a-
boue their
ſtrength but in
the middes of
temptation ma-
keth a way, that
they may be a-
ble to beare it,
1. Cor. 10. 13.

And as Dauid complayneth grievouſly of two
ſortes of men, by whome he was continually in
great danger: to wit, of falſe friends, who, notwith-
ſtanding he cherished and nouriſhed them at his
owne ^l rable, yet liſt vp their heele agaynſt him, &
vnder the pretence of frienſhip ^m and the ſame
religion, ſought his deſtruction: and alſo of ⁿ flat-
terers, who to preferre themſelues brought the in-
nocent by lies and ſlaunders into manifolde trou-
bles: ſo no doubt, you ſhalbe in danger of the ſame
enemies, and therfore the beſt remedie is, onely to
depend on God, to haue your recourſe and acceſſe

l Psal. 41. 10.

m Psal. 55. 14.

n 1. Sam. 22. 9.

& psal. 12. 2.

Psal. 22. 2.

& 120. 3:

There can be
no greater
enemies then
ſayned friends.

EPISTLE

to him alway by earnest prayer, and as hee hath mercifully preferred you to this high honour, so to be zealous of his glory, obedient to his will, careful and diligent to suppress all papistrise, vice and heresie, and to cause the light of Gods holy word speedily to shine throughout all your dominions.

For if you honour God and advance his kingdom, he will honour you & make your kingdom stable, he will blesse you with P godly posteritie & mainteine you in perfite peace and quietnesse.

If you feeble weakenes, remember what promise the Lord in the person of Ioshua maketh to all that faithfully execute their vocation saying, I will not leave thee, nor forsake thee. If the outward enemy threaten or invade: remember also how God preserved his servant David & enlarged his kingdom.

If the inconstant multitude murmure against you, call to your mind Gods appointment, who hath set you up to execute his will, & not the fantasies of the ignorant multitude: for though infinite thousands pitched against you, yet you ought not to feare, because god is on your side, who as he hath preferred you, so will he ever preserve you, and hath his armies of Angels round about you, so that you shall not so much as dash your foot against a stone: for he hath given them charge over you, & they shall keepe you safely in all your wayes.

And if God suffer at any time, or appoint that trouble, feare, care and such infirmities shall invade you (as none of Gods children may thinke to be exempted) here shall you learne to powre out your complaints before God, and also find sure comfort, some vaine medicines, present remedie with great joy

heart

For whosoever will live godly in Christ Iesus must suffer persecution,

2. Tim. 3. 12.

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EPISTLE.

heart and quietnes of conscience.

Here shal you see the bottomles hypocrisie of mans heart discovered, whē you enter into the examination of your owne conscience with the Prophet David. And this is the highest Diuinitie and chiefest knowledge that man can learne in this earth, liuely to feele his own pouertie & miserie, & so to search & attain unto gods promises & mercy.

Here shall you beholde the state of the Church, and of all Gods children continually persecuted by the wicked, slandered and brought to the pittes brinke, yea, to slaughter: and yet myraculously preserved, defended, deliuered, and their blood reuenged by Godsmightie power and iustice.

Here may you consider, to your comfort, the ignominie and the glorie, the basenes & the dignitie, the manhoode and the diuinitie, the passions and the ioye, the Priesthood and Kingdome of Christ Iesus the head of the same Church.

And finally, you shall here learne to y gouerne your house and subiectes in the feare of God, to chuse you saythfull counsellours, and know whom to admit into your friendship, and whom to expulse your courtes and countreys: yea you shall be a wiser then your teachers, if you will practise such wholsome counsell as herein you may learne.

Moreover this one thing for most singular comfort maye bee marked in the meditation of the Psalmes: that David and other the Saintes of god haue felt the same infirmities that we do, both corporal & spiritual: that they haue felt the same dubies of mindes, care and feare: the same doubtfulness and distrust of Gods promises through the in-

¶ .iiii.

finitie

To talke of the Scriptures, is nothing, except we apply them to our selues & expresse by same by godly life.

God sometime suffreth his to be exercised with most grievous tribulations, before he put to his hand to deliuee them: which both maketh most for his glorie and their comfort.

x Ephe 1. 22. &

5. 23. ol. 1. 18.

y Psal. 101. 2.

For Gods enemies cannot giue faithfull counsell to his children, neither is there any true counsell but in gods worde.

z Psal 119. 99.

God woulde haue in his most dere seruants such infirmities to appeare, least we which are weak should despaire through our sinnes.

EPISTLE.

firmittie of the flesh, whereagainst they did wraffle and strine continually by earnest prayers, to teache vs neuer to be wearie till we haue obteyned our requests. And though we feele our incredulitie and misbeliief alway readie to stop y way to our praiers and our sinnes to make a separation betweene vs and God, & likewise our ignorance to be such that we cannot frame our prayers as we would: yet let vs according to these examples herein conteyned, sigh and sobbe vnto God, though it be with stammering and stutring, and in the ende he will most assuredly giue vs the victorie.

Prayer standeth not in eloquent termes, but in humilitie of the heart and earnest affe&io toward God.

The worde of God and examples of the godly are as a patterne of perfection, after the which we ought to frame all our actions. What things are requisite to attaine to this perfection.

a Exod. 18. 21.

How daungerous a thing it is to cause religion to serue policie and not policie to serue religion.

Also in the course of our life, & in the reformation of our selues, our household and them that are committed to our charge, though we cannot come to that perfection that is here prescribed, yet must we contend and labour to attaine vnto it, and the farther that we are of, the more to condemne our selues. Now the first point, to come nere, is that we walke innocently & uprightly before God, else can we not looke that our prayers shalbe heard, neither that God will mainteine our cause: next, that our houses be pure and purged from liers, flatterers & all filthie persons, so much as in vs lieth: thirdly that we admit none as friend, & counsellors, which haue not the ^a feare of God before their eies, and are without iust suspicion of auarice and crueltie, void of ambition & vaine glory, haters of vice, louers of vertue, zealous of the word of god, & such as preferre not subtil wit and policie to the holy scriptures, but with their knowledge, experience & wisdom seeke onely to preferre the truth, and aduance Gods glorie.

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EPISTLE.

Thus if God moue your heart (as our prayer
for the same is most feruent) to humble your selfe
in the meditation of his worde, and that you set
your whole delite with Dauid in the ^b Arke of
the covenat, the ^c tabernacle of the Lorde and in
moun^d Zion, that is, in the Church of God & in
his holy Congregation, counting it better therein
to be the ^e least member, then to be the highest in
all worldly pompe and dignitie: then shall you be
assured of Gods mightie protection to defende you
against all aduersaries and dangers, his mercifull
fauour to comfort you in all troubles and aduersi-
tie, and his holy Spirit to gouerne and direct you
in the true obedience of his blessed worde, to the
glorie of his diuine Name, the quietnes of your con-
science, the comfort of vs your subiectes, and the
good example of all forayne countries, to for-
sake their darkenes and to embrace the light
of Gods mercies reueiled and ginen to
all that beleene in the glorious
Gospel of his Sonne Christ
Iesus our Lord and
only Sani-
our.

^b 2. Sam. 6, 15.
^c Psal. 132, 4.
^e Psal. 61, 5.
and 84, 1.
^d Psal. 137, 3.
^e Psal. 84, 10.

God blesteth
them with al-
kinde of blef-
sings both
corporall and
spiritual, which
first seeke his
kingdome and
the glory ther-
of, Mat. 6. 33.

1. TIM. I, 17.

¶ Vnto the King euerlasting, immortal,
inuisible, vnto God who only is wise, be
honour, and praise for euer & euer.

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THE PRINTER

to the Reader.

DEARE Christian Reader, that thou mayest the better enioye the benefite of these annotations, or expositions, which thou findest in this booke, I thought it needfull to shewe thee, of the simpler sort, the vse of the same, least happily it should trouble thee to long, of thy self, to finde out the order therein obserued First therefore, the small letters as a, b, c. (which may be called the note letters) standing in the text somewhat about the line, hauing also like letters in the margent to answer the, shewe thee the word, or phrase expounded by that annotation which hath the like letter. Touching the diuersitie of readings, the best approved is set downe in the texte, with this markeⁿ before it, and the other in the margent noted thus ^l. And where the Ebrewe phrase, being barely translated into our language, seemeth an harde phrase, and not agreeable to our maner of speaking: or where the worde hath an other significatiō, and both profitable, thou shalt finde it marked thus ^o. Also the quotations, directing to other places of Scripture, where like phrase, or sense is readde, are noted thus ^{*}: which oft tymes, by reason of other notes to be placed before them, stande not directly agaynst the ^{*} in the text, as it were in the same line: but if thou haue respecte what
place

TO THE READER.

place among the note letters the * hath in the text, thou shalt finde in the margent, the quotation thereto belonging, after the same note in his due place. here also thou must vnderstande that euerie quotation, beginning with a small letter, pertayneth to the quotation going next before. Moreover, because that oft times the necessitie of the sentence required some worde, or more to be added (for such is the grace and breuitie of the Ebrewe tongue, that manye phrases can not be rendred in any other language without some addition of wordes) those wordes therefore that are not in the Ebrewe, are put in an other kinde of letter, that to the Ebrewe tongue might be reserved the due reuerence of the same.

This order in al these things haue
I faithfully obserued for thy
commoditie: reape thou
the profit, and giue
the glory to
God.

Fare well.

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THE PRAYER OF

*Manasseh King of the
Iewes.*

O Lorde almightie, God of our fathers, Abraham, Izhak and Iaakob, and of their righteous seede, which hast made heauen and earth with all their ornament, which hast bound the sea by the word of thy commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all do feare and tremble before thy power: for the maiestie of thy glorie can not be borne, and thine angrie threatening toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearcheable. For thou art the most high Lorde, of great compassion, long suffering, and most mercifull, and repentest for mans miseries. Thou, O Lorde, according to thy great goodnes hast promised ^a repentance and forgiuenes to them that sinne agaynst thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, ^{as} to Abraham, and Izhak and Iaakob, which haue not ^b sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboue the number of the sande of the sea. My transgressions, O Lorde, are multiplied: my transgressions are exceeding many:

*This prayer is
not in the E.
brew, but is
translated out
of the Greeke.*

^a Thou hast promised y^e repentance shall be the way for them to return to thee.

^b He speaketh this in cōparison of him selfe and those holy fathers which haue their cōmendation in y^e Scriptures, for in respect of himselfe he calleth their sins nothing, but attributeth vnto them righteousness.

ny:

The prayer of Manasseh.

ny: and I am not worthie to behold and see
the height of the heauens for the multitude
of mine vnrighteousnes. I am bowed down
with many yron bandes, that I can not lift vp
mine head, neyther haue any release. For I
haue prouoked thy wrath and done euill be-
fore thee. I dyd not thy will, neyther kept
thy commandementes. I haue set vp abomi-
nations and haue multiplied offences. Now
therefore I bowe the knee of mine heart
beseeching thee of grace. I haue sinned, O
Lord, I haue sinned, and I acknowledge my
transgressions: but I humbly beseeche thee
forgiue me: O Lord, forgiue me, & destroy
me not with my transgressions. Be not an-
grie with me for euer by reseruing euill for
me, neyther condemne mee into the lower
partes of the earth. For thou art the God,
seen the God of them that repent: and in me
thou wilt shewe all thy goodnes: for thou
wilt saue me that am vnworthie, according
to thy great mercy: therefore I will praye
thee for euer all the dayes of my lyfe. Let
all the power of the heauens prayse thee
and thine is the glorie for euer and euer
AMEN.

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THE *PSALMES

of Dauid,

THE ARGVMENT.

* Or, prayſes,
according to
Ebrewes: and
were chiefly
inſtitute to
prayſe, & giue
thanks to god
for his bene-
fites. They are
called the
Pſalmes, or
Songs of Dauid
because y^e moſt
parte were
made by him.

THis booke of Pſalmes is ſet forth unto vs by
the holy Ghoſt to be eſteemed as a moſt pre-
cious treaſure, wherein all thinges are conteyned
that appertayne to true felicitie: aſwel in this liſt
preſent as in the liſt to come. For the riches of
true knowledge, and heavenly wiſedome are here
ſet open for vs, to take thereof moſt abundantly.
If we would knowe the great, and hie maieſtie of
God, here we may ſee the brightnes thereof ſhine
moſt clearly. If we would ſeeke his incomprehen-
ſible wiſedome, here is the ſchole of the ſame pro-
feſſion. If we would comprehend his inestimable
bountie, and approche nere thereunto, and fill our
handes with that treaſure, here we may haue a
moſt liuely, and comfortable taſte thereof. If we
would knowe wherein ſtandeth our ſaluation, &
howe to attayne to liſt euerlaſting, here is Chriſt
our onely redeemer, and mediator moſt euident-
ly deſcribed. The riche man may learne the true
uſe of his riches. The poore man may finde ful co-
ntentation. He that will reioyce, ſhall knowe the
true ioye, and how to keepe meaſure therein. They
that are afflicted and oppreſſed, ſhall ſee wherein
ſtandeth their comforte, and howe they ought to
prayſe God when he ſendeth them deliuerance.
The wicked and the perſecuters of the children of
God ſhall ſee howe the hande of God is euer a-
gainſt

gainst them : and though he suffer them to prosper for a while, yet he brideleth them, in so much as they can not touche an heave of ones head, except he permit them, and howe in the ende their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, line in the true feare, and loue of God, and at length attaineth that incorruptible crowne of glorie, which is layd up for all them that lose the comming of our Lord Iesus Christ.



PSA

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The first day.

PSALM. I.

Morning.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in maner of a preface, to exhort al godly men to studie, & meditate the heavenly wisdom. For the effect hereof is, 1 That they be blessed, which giue them selues wholly all their life to the holy Scriptures. 4 And that the wicked cōtemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.



Blessed is the man that doth not walke in the ^a counsell of the wicked, nor stande in the way of sinners, nor sit in the seate of the scornfull:

^a When a man hath giuen once place to euill counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called ^y seat of the scorners.

2 But his delight is in ^y ^{*} Law of the Lord, and in his ^b Law doth he meditate day and night.

Deut. 6. 6.

1osh. 1. 8.

pro. 6. 20.

3 For he shalbe like a ^{*} tree planted by the riuers of waters, that will bring forth her fruite in due season: whose lease shall not fade: so ^c whatsoeuer hee shall do, shall prosper.

^b In the holy

4 ^d The wicked are not so, but as ^y chaffe, which the winde driueth away.

5 Therefore the wicked shall not stand in

Scriptures. *Ire. 17. 8.* ^c Gods children are so moystened euer with his grace, ^y whatsoeuer cometh vnto them, tendeth to their saluation. ^d Though the wicked seeme to beare the swinge in this world, yet the Lord driueth them downe that they shall not rise nor stand in the company of the righteous.

PSA

Ai.

the

^a But tremble,
when they feele
Gods wrath.
^f Doth approue
and prosper,
lyke as not to
know, is to re-
prooue and reiect.

the iudgement, nor sinners in the assembly
of the righteous.

6 For the Lorde ^f knoweth the way of the
righteous, and the way of the wicked shal
perishe.

PSAL. II.

1 The Prophet David reioiceth that notwithstanding his enemies rage, yet God wil continue his
kingdome for ever & aduance it euen to the end
of the world, 10 And therfore exhorteth King
& rulers, that they would humbly submit them
selues vnder Gods yoke, because it is in vaine to
resist God. Herem is figured Christs kingdome.

^a The conspira-
cie of the Gen-
tiles, the mur-
muring of the
Iewes, and po-
wer of Kings
cannot pre-
uaile against
Christ.

Act. 4. 25.

1 Or, Anointed.

^b Thus the wic-
ked say, y they
will cast of the
yoke of God &
of his Christ.

Pron. 1. 26.

^c Gods plagues
wil declare
that in resisting
his Christ, they
fought against him.

is of God.

1 **W**HY do the ^a heathen * rage, and the
people murmure in vaine?

2 The Kings of the earth band theselues
and the princes are assembled together a-
gainst the Lord, and against his "Christ.

3 ^b Let vs breake their bands, and cast their
cordes from vs.

4 * But he that dwelleth in the heauen shal
laugh: the Lord shal haue them in derision.

5 ^c Then shal he speake vnto them in his
wrath, & vex them in his sore displeasure,
saying,

6 Euen I haue set my King vpon Zion mine
holy mountaine,

7 I will declare the ^d decree: that is, the
Lord hath said vnto me, * Thou art my son.

^d To shew that my vocation to the kingdome
is of God. *Act. 13. 33. ebr. 1. 5.*

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PSAL. I I.

1. day.

this e day haue I begotten thee.

8 Aske of me, and I shal giue thee the hea- then for thine inheritance, and the f endes of the earth for thy possession.

9 *Thou shalt krushe them with a scepter of yron, and breake them in pieces lyke a potters vessell.

10 8 Be wyse nowe therefore, ye Kings: be learned ye Iudges of the earth.

11 Serue the Lord in feare, and reioyce in trembling.

12 ^hKisse the Sonne, least hee be angry, & ye ⁱperishe in the way, when his wrath shall sodenly burne. blessed are all that trust in him.

all rulers to repent in tyme. ^h In signe of homage. ⁱ When the wicked shall say, Peace and rest, seeming yet to be but in the mid- way of their purposes, then shall destruction sodenly come, 1. Thess. 5. 3.

^e That is to say, as touching mans know- ledge, because it was the first time that Da- uid appeared to be elected of God. So is it applied to Christ in his first comming & manifestati- on to y world. ^f Not onely the Iewes but the Gentiles also.

Reue. 2. 27.

^g He exhorteth

PSAL. III.

1 *Dauid driven forth of his kingdome, was great- ly tormented in minde for his sinnes against God: 4 And therefore calleth upon God, and waxeth bold through his promises against the great rayling: & terrours of his enemies, yea, against death it self, which he sawe present be- fore his eyes. 7 Finally he reioyceth for the good successe, that God gaue him, and all the Church.*

APsalme of Dauid, when he fled from his sonne Absalom.

A. ii.

1 Lord,

PSAL. III.

1. day.

^a This was a token of his stable faith, ^y for all his troubles he had his recourse to God. ^b Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance. ^c When he considered the truth of Gods promes, and tried the same, his faith increased marueilously. ^d Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his.

^a Among them that were appoynted to sing ^y Psalmes, and to play on the instrumentes, one was appoynted chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he began this Psalmie on the instrument called Neginoth, or in a tune so called.

1 **L**ord, howe are mine aduersaries ^a increased: how many rise against me?
2 Many say to my soule, *There is no helpe for him in God.* ^b Selah.
3 But thou Lord art a buckler for me: my glory, and the lifter vp of mine head.
4 I did cal vnto the Lord with my voyce, and he heard me out of his holy mountain. Selah.
5 I layed me downe and slept, and rose vp againe: for the Lord susteyned me.
6 I will not bee afraid for ^c ten thousand of the people, that should beset me rounde about.
7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon ^y check bone: thou hast broken the teeth of the wicked.
8 ^d Saluation *be'ongeth* vnto the Lorde, & thy blessing is vpon thy people. Selah.

PSAL. IIII.

1 *When Saul persecuted him, he called vpo God, trusting most assuredly in his promes, & therefore boldly reproveth his enemies, who wilfully resisted his dominion, 7 And finally preferreth the fauour of God before all worldly treasures.*

^a To him that excelleth on Neginoth.

A Psalmie of David.

1 Hear

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PSAL. IIIII.

1.day.

1 **H**Eare me when I call, ^bO God of my righteousness: thou hast set mee at libertie, ^awhen I was ^cin distresse: haue mercy vpon me and hearken vnto my prayer.

2 O ye ^dsonnes of men, howe long ^ewill ye turne my glory into shame, ^flouing vanitie, and seeking lyes: Selah.

3 For be ye sure that the Lord hath chosen to himselfe ^ga godly man: the Lord wil heare when I call vnto him.

4 Tremble, and sinne not: examine your owne heart vpon your bed, and bee ^hstill. Selah.

5 Offer the sacrifices of righteousness, and trust in the Lord.

6 Many say, Who wil shewe vs any ⁱgoods: but Lord, lift vp the light of thy countenance vpon vs.

7 Thou hast giuen me more ioy of heart, then ^jthey haue had, when their wheate and their wine did abound.

8 I will lay mee downe, and also sleepe in peace: for thou, Lorde, ^konely makest me dwell in safetie.

^lThis word in Ebrew may be referred to God, as it is here translated, or to Dauid, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

PSAL. V.

1 Dauid oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour, shewing howe requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous success, he con-

A.iii.

ceiweth

^bThou that art the defender of my iust cause.

^cBoth of mind and bodie.

^dYe that thinke your selues noble in this world.

^eThough your enterprises please you neuer so much, yet God will bring them to nought.

^fA King that walketh in his vocation.

^gFor feare of gods iudgement Cease your rage.

^hSerue God purely and not with outward ceremonies.

ⁱThe multitude seeke worldly wealth, but Dauid setteth his felicitie in Gods fauour.

^jas if he

*Or, a musickall
instrument or
tune.*

a That is, my
vehement pray-
er and secret
complaint and
sighings.

b With pati-
ence and trust
till I be heard.

c Seeing that
God of nature
hateth wicked-

nes, he must
needes punish
the wicked &
sane the godly.

d Which runne
most raginglye
after their car-
nall affections.

e In the dee-
pest of his ten-
tations he put-
teth his full

confidence in
God.

f Because thou
art iust, there-
fore lead me

out of the
dangers of
mine enemies.

Rom. 3. 13.

h Or, cause them
to erre.

g Let their de-
vices come to
nought.

*ce*iseth comfort, *12* Concluding that when God
shall deliuer him, others also shalbe partakers
of the same mercies.

To him that excelleth upon *||* Nehiloth.

A Psalme of Dauid.

1 **H**ear my wordes, O Lord: vnderstand
my *a* meditation.

2 Hearken vnto the voyce of my crye, my
King and my God: for vnto thee do I pray.

3 Hear my voyce in *y* morning, O Lord:
for in *y* morning will I direct *me* vnto thee,
and I will *b* waite.

4 For thou art not a God *y* loueth *c* wic-
kednes: neither shall euill dwel with thee.

5 *d* The foolish shall not stand in thy sight:
for thou hatest all *thē* that worke iniquitie.

6 Thou shalt destroy *thē* that speake lies:
the Lord wil abhorre the bloodie man and
deceytfull.

7 But *Ie* wil come into thine house in the
multitude of thy mercie: *and* in thy feare
will I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteousnesse,
f because of *mine* enemies: make thy way
plaine before my face.

9 For no constācie *is* in their mouth: with-
in, they are verie corruption: their *throte*
is an open sepulchre, *and* they flatter with
their tongue.

10 Destroy them, O God: *h* let them *g* fall
from their counsels: cast them out for the
multitude of their iniquities, because they
haue rebelled agaynst thee.

PSAL. VI.

1. day.

11 And ^h let all them that trust in thee, reioyce and triumph for euer, & couer thou them: and let them, that loue thy Name, reioyce in thee.

12 For thou Lord wilt ^b bleſſe ^ſ righteous, & with fauour ⁱ wilt compaſſe him, as with a ſhield.

^h Thy fauour toward me shall confirme the faith of all others.

^ſ O, giue good ſucceſſe.

ⁱ So that hee shall be ſafe from all dangers.

PSAL. VI.

Euening.

1 *When Dauid by his finnes had prouoked Gods wrath, and now felt not onely his hand agaynſt him, but alſo conceyued ^ſ horrors of death: uerlaſting, he deſireth forgiuenes, 6 Bewailing that if God tooke him away in his indignation, he ſhould lacke occaſion to praiſe him as he was wont to do, whiles he was among men. 9 Then ſodely feeling Gods mercie, he ſharply rebuketh his enemies which reioyced in his affliction.*

To him that excelleth on Neginoth vpon the eight tune. A Pſalme of Dauid.

1 O Lord, ^a rebuke mee not in thine anger, neither chaſtice me in thy wrath.

2 Haue mercy vpon me, O Lord, for I am weake: O Lorde heale mee, for my ^b bones are vexed.

3 ^c My ſoule is alſo fore troubled: but Lord how long wilt thou delay?

4 Returne, O Lord: deliuer my ſoule: ſaue me for thy mercies ſake.

5 For in ^d death there is no remembrance of thee: in the graue who ſhal praiſe thee?

6 I fainted in my mourning: I cauſe my bed euery night to ſwimme, and water my couch with my teares.

1ſa. 10. 24.

^a Though I deſerue deſtruction, yet let thy mercy pity my ſrailltie.

^b For my whole ſtrength is abated.

^c His conſcience is alſo touched with the feare of gods iudgement
^d He lamenteth that occaſion ſhould be raken from him to praiſe God in the Congregation.

A. iiii.

7 * Mine

*Or, mine eye is
eaten as it were
with wormes.*

*e God sendeth
cōfort & bold-
nes in afflictio,
that we may
triumph ouer
our enemies.
f When the
wicked thinke
that the godly
shall perishe,
God deliue-
reth them sud-
denly and de-
stroyeth their
enemies.*

*Or, kinde of
tune.*

*Or, accusation.
2. Sam. 16. 7.*

*a He desireth
God to deliuer
him from the
rage of cruell
Saul.*

*b Wherewith
Chush char-
geth me.*

7 *"Mine eye is dimmed for despite, & sunk
in because of all mine enemies.*

8 *e Away from me all ye workers of ini-
quitie: for the Lord hath heard the voyce
of my weeping.*

9 *The Lorde hath heard my petition: the
Lord will receyue my prayer.*

10 *All mine enemies shall be confounded
and sore vexed: they shall be turned back,
and put to shame f suddenly.*

PSAL. VII.

1 *Being falsly accused by Chush one of Sauls kins-
men, he calleth to God to be his defender, 2 To
whom he commendeth his innocencie, 9 First
shewing that his conscience did not accuse him
of any euil towards Saul: 10 Next that it tou-
ched Gods glory to award sentence agaynst the
wicked. 12 And so entring into the considera-
tion of Gods mercies & promes, he waxeth bold
and derideth the vaine enterprises of his ene-
mies, 16 Threatning that it shall fall on their
owne necke that which they haue purposed for
others.*

*" Shigaion of David, which he sang vnto the
Lorde, concerning the " wordes of*

** Chush the sonne of Iemini.*

1 *O Lord my God, in thee I put my trust:
saue me from all that persecute me,
and deliuer me.*

2 *Least a he deuoure my soule like a lion,
and teare it in pieces, while there is none
to helpe.*

3 *O lord my god, if I haue done b this thing:*

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sing his

PSAL. VII.

1.day.

if there be any wickednes in mine handes,

4 If I haue rewarded euil vnto him that had peace with mee, (yea I haue deliuered him that vexed me without a cause)

5 Then let the enemy persecute my soule and take it: yea, let him tread my life down vpon the earth, and lay mine ^d honour in the dust. Selah.

6 Arise, O Lord, in thy wrath, and lift vp thy selfe agaynst the rage of mine enemies, and awake for me according to the ^e iudgement that thou hast appointed.

7 So shal the Congregation of the people compasse thee about: for their sakes therefore returne on hie.

8 The Lord shall iudge the people: iudge thou me, O Lorde, according to my ^g righteousness, & according to mine innocencie, that is in me.

9 Oh let the malice of ^y wicked come to an end: but guide thou the iust: for ^y righteous God trieth the ^h heartes and reynes.

10 My defence is in God, who preserueth the vpriight in heart.

11 God iudgeth the righteous, & him that contemneth God, ⁱ euery day.

12 Except ^k he turn, he hath whet his sword: he hath bent his bow and made it ready.

13 He hath also prepared him deadly weapons: he will ordeyne his arrowes for them that persecute me.

14 Behold, he shal trauaile with wicked-
ing his great danger, he magnifieth Gods grace.

c If I reueren-
ced not Saul
for affinities
sake and pre-
serued his life,
1.Sam.26.8,9.

d Let me not
onely die, but
be dishonored
for euer.

e In promising
me the king-
dome.

f Not onely for
mine, but for
thy Church
sake declare
thy power.

g As touching
my behauiour
toward Saul &
mine enemies.

h Though they
pretend a iust
cause against
me, yet God

shall iudge
their hypocrisy
i He doeth co-
tinually call

the wicked to
repentance by
some signes of
his iudgemēt.

k Except Saul
turne his mind
I die: for he
hath both men
and weapons

to destroy me.
Thus confi-
tes-

nes:

nes: for he hath cōceyued mischiefe, but he shall bring forth a lie.

15 He hath made a pit and digged it, & is fallen into the pit that he made.

16 His mischiefe shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.

17 I will prayse the Lord according to his righteousnesse, and will sing prayse to the Name of the Lord most high.

PSAL. VIII.

The Prophet considering the excellent liberalitie & fatherly providēce of God towards man, whom he made, as it were a God ouer all his workes, doth not onely giue great thanks, but is astonished with the admiration of the same, as one nothing able to cōpasse such great mercies.

To him that excelleth on^e Gittith.

A Psalm of David.

Or, kinde of instruments, or tune.

Or, noble, or maruelous.

a Though the wicked would hide Gods praises, yet the very babes are sufficient witnessses of the same.

Or, establishe.

Or, confound.

b It had bene sufficient for him to haue set forth his glory by the heauens, though he had not come so as to man, which is but dust.

1 O Lord our Lord, how^e excellent is thy Name in all the world! which hast thy glorie aboue the heauens.

2 Out of the^e mouth of babes & sucklings hast thou ordeyned strength, because of thine enemies, that thou mightest^e the enemy and the auenger.

3 When I behold thine heauens, *even the* workes of thy fingers, the moone and starres which thou hast ordeyned,

4 What is^e man, *say I,* that thou art mighty of him? and the sonne of man, that thou

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PSAL. IX.

2.day.

visitest him?

5 For thou hast made him a litle lower then God, and crowned him with glorie and worship.

6 Thou hast made him to haue dominion in the workes of thine hands: thou hast put all things vnder his feete:

7 Al^d sheepe and oxen: yea, and the beasts of the fiede:

8 The foules of the ayre, and the fish of the sea, and that which passeth through the paths of the seas.

9 O Lord our Lord, how excellent is thy Name in all the worlde!

PSAL. IX.

Morning.

1 After he had giuen thanks to God for the sundrie victories that he had sent him against his enemies, and also proued by manifold experience how readie God was at hand in all his troubles:

14 He being now likewise in danger of new enemies, desireth God to helpe him according to his wont, 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vponⁿ Mith Labben.

A Psalm of David.

1 I Will prayse the Lorde with my whole heart: I will speake of all thy marueylous workes.

2 I will be glad, and reioice in thee: I will sing prayse to thy Name, O most high,

3 For that mine enemies are turned back: they shall fall, and perish at thy presence.

4 For^b thou hast mainteined my right and my

c Touching his first creation.

d By the temporal gifts of mans creation he is led to consider the benefits which he hath by his regeneration through Christ

Or, kinde of instrument, or tune: or for the death of Labb^e or Goliath.

a God is not praised, except the whole glory be giuen to him alone.

b Howsoener the enemy seeme for a time to preuaile, yet God preserveth the iust,

e A derision of
the enemy,
that mindeth
nothing but
destruction:
but the Lord
will deliuer
his, & bring
him into
iudgement.
¶ Or, *reigne as
Iudge.*

d Our miseries
are meanes to
cause vs to feel
Gods present
care ouer vs.

e Though god
reuengeth not
soderly the
wrong done
to his, yet he
suffreth not
the wicked
vpunished.

f In the open
assembly of
the Church.

g For God ou-
erthroweth
the wicked in
their enter-
prises.

h The mercy
of God toward
his Saintes
must be decla-
red, and the
fall of the wic-
ked must al-
wayes be con-
sidered.

my cause: thou art set in the throne, and
iudgeth right.

5 Thou hast rebuked the heathen: thou
hast destroyed the wicked: thou hast put
out their name for euer and euer.

6 O enemy, destructions are come to
a perpetuall ende, and thou hast destroyed
the cities: their memorial is perished with
them.

7 But the Lord shal sit for euer: he hath
prepared his throne for iudgement.

8 For he shal iudge the world in righte-
ousnes, & shal iudge y people with equitie.

9 The Lord also will bee a refuge for the
poore, a refuge in due time, *enē* in afflictio.

10 And they that knowe thy Name, will
trust in thee: for thou, Lord, hast not fayled
them that seeke thee.

11 Sing prayses to the Lorde, which dwel-
leth in Zion: shew the people his workes.

12 For when he maketh inquisition for
blood, he remembreth it, and forgetteth not
the complaint of the poore.

13 Haue mercie vpon me, O Lord: cōsider
my trouble, *which I suffer* of the y hate me,
thou y liftest me vp frō the gates of death,

14 That I may shew al thy prayses within y
gates of the daughter of Zion, and re-
ioyce in thy saluation.

15 The heathen are g sunken downe in
the pit, *hu* they made: in the net that they
hid, is their foote taken.

16 The Lorde is knowne by executing
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of hu
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Selah

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PSAL. X.

2.day.

iudgemēt:the wicked is snared in the work
of his owne handes. "Higgaion.Selah.

17 The wicked shal turne into hel,& al na-
tions that forget God.

18 For the poore shal not be alway for got-
ten:the hope ⁱ of the afflicted shal not pe-
rish for euer.

19 Vp Lord:Let not man preuaile:let the
heathen be iudged in thy sight.

20 Put them in feare,O Lord,that the hea-
then may knowe that they are but ^k men.
Selah.

*10r, this is wor-
the to be noted.*

ⁱ God promi-
seth not to
helpe vs be-
fore we haue
felt the crosse.
^k Which they
cannot learne
without the
feare of thy
iudgement.

PSAL. X.

¹ He complaineth of the fraude,rapine,tyrannie,
& all kinds of wrong,which worldly men vse,
assigning the cause thereof, that wicked men,
being as it were drunken with worldly prospe-
ritie, and therefore setting apart all feare and
reuerence towards God, thinke they may do all
things without cōtrowling. ¹⁵ Therefore he cal-
leth upon God to sende some remedie agaynst
these desperate euils, ¹⁶ And at length com-
forteth him selfe with hope of deliuerance.

¹ Why standest thou farre of, O Lord,
and hidest thee in ^a due time, *even* in
affliction?

² The wicked with pride doeth persecute
the poore:let them be taken in the craftes
that they haue imagined.

³ For the wicked hath ^b made boast of his
owne heartes desire, & the couetous bles-
seth *himselfe*:he contemneth the Lord.

⁴ The wicked is so proud that he seeketh
not

^a So soone as
we enter into
affliction, we
thinke God
should helpe
vs, but that is
not alwayes
his due time.
^b The wicked
man reioyceth
in his own lust
he boasteth
when he hath
that he would:
he braggeth of
his witte and
welth, and
blesseth him
selfe, and thus
blasphemeth
the Lord.

f Or, smuffesh as
f Or, not be wou-
 ned because he
 was neuer in
 euill,

c The euil shal
 not touch me,
 Isa, 28. 15. or
 els he speaketh
 thus because
 he neuer felt
 euill,

d He sheweth
 that the wic-
 ked haue many
 means to hide
 their crueltie,
 and therefore
 ought more to
 be feared,

e By the hypo-
 crisie of them
 that haue auto-
 ritie, the
 poore are de-
 honoured,

f He calleth to
 God for helpe,
 because wic-
 kednes is so
 farre ouergro-
 wen that God
 must now helpe
 or neuer.

g Therefore
 thou must
 needes punish
 this their blas-
 phemie.

h To iudge be-
 tweene the
 right and the
 wrong.

not for God: he thinketh alwayes, There is
 no God.

5 His wayes alway prosper: thy iudgements
 are hie aboue his sight: thereforeⁿ defiect
 he all his enemies.

6 He saith in his heart, I shallⁿ neuer be
 moued, & nor be in danger.

7 His mouth is full of cursing and deceite
 and fraude: vnder his tongue is mischief
 and iniquitie.

8^d He lieth in waite in the villages: in the
 secrete places doeth he murder the inno-
 cent: his eyes are bent against the poore.

9 He lyeth in waite secretly, *euē* as a lyon
 in his denne: he lyeth in wayte to spoyle the
 poore: he doeth spoyle the poore, when he
 draweth him into his net.

10 He croucheth and boweth: therefore
 heapes of the^e poore do fall by his might.

11 He hath said in his heart, God hath for-
 gotten, he hideth away his face, and will
 neuer see.

12^f Arise, O Lord God: lift vp thine hand
 forget not the poore.

13 Wherefore doth the wicked contemne
 God? he sayeth in his heart, Thou wilt
 not regarde.

14ⁱ *Let* thou hast seene it: for thou beholdest
 mischief & wrong, that thou mayest^h take
 it into thine hands: the poore committed
 him selfe vnto thee: for thou art the helper
 of the fatherles.

15 Breake thou the arme of the wicked

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5 The
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PSAL. XI.

2.day.

malicious: searche his wickednes, and thou shalt finde ⁱ none.

16 The Lord is King for euer & euer: ^y the wicked then are destroyed forth of his land.

17 Lord, thou hast heard the desire of the poore: thou preparest their heart: thou benedict thine eare ^{to them},

18 [!] To iudge the fatherles and poore, that earthly man ["] cause to feare no more.

PSAL. XI.

¹ This Psalm conteineth two partes. In the first David sheweth howe harde assautes of temptations he sustained, and in howe great anguise of minde he was, when Saul did persecute him.

⁴ Then next he reioyceth that God sent him succour in his necessitie, declaring his iustice as wel in governing the good, and the wicked men, as the whole worlde.

[¶] To him that excelleth. A Psalm of David.

¹ IN the Lord put I my trust: howe say ye then to my soule, ² Flee to your mountaine as a birdes

² For lo, the wicked bend their bowe, and make readie their arrowes vpon the string, that they may secretly shoote at the, which are vpriight in heart.

³ For the ^b fundations are cast downe: what hath the ^c righteous done?

⁴ The Lord is in his holy palace: the Lords throne is in the heauen: his eyes ^d will consider: his eye lids will trie the children of men.

⁵ The Lord wil trie the righteous: but the wicked

ⁱ For thou hast vtterly destroyed him,

^k The hypocrites or such as liue not after Gods law, shal be destroyed,

^l God helpeth whē mans help ceaseth.

^l Or, destroy no more man vpon the earth.

^a This is the wicked counsell of his enemies to him & his companions, to driue him from the hope of Gods promes.

^b All hope of succour is taken away,

^c Yet am I innocent & my cause good.

^d Though all things in earth be out of order, yet God will execute iudgement from heauen.

wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked hee shal raine snares, ^e fire, and brimstone, and stormie tempest: *this is the f portion of their cup.*

7 For the righteous Lord loueth righteousness: his countenance doeth beholde the iust.

^e As in the destruction of Sodom and Gomorrha. ^f Which they shall drinke euen to the dregs. Ezekiel 23 34.

PSAL. XII.

Euening.

1 The Prophet lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to send succour to his children. **7** Then comforting him selfe and others with the assurance of Gods helpe, hee commendeth the constant veritie that God obserueth in keeping his promises.

To him that excelleth vpon the eight tune.

A Psalme of Dauid.

^a Which dare defend the truth, and shewe mercy to the oppressed.

^b He meaneth the flatterers of the court, which hurt him more with their tongues than with their weapons.

^c They thinke themselves selues able to perswade whatsoever they take in hand. ^d The Lord is moued with the complaintes of his, & deliuereth in the end from all dangers.

1 **H**elp Lord, for there is not ^a a good man left: for the faithful are failed from among the children of men.

2 They speake deceitfully euery one with his neighbour, ^b flattering with their lips, and speake with a double heart.

3 The Lord cut of all flattering lippes, & the tongue that speaketh proude things.

4 Which haue saide, ^c With our tongue wil wee preuaile: our lippes are our owne: who is Lord ouer vs?

5 ^d Nowe for the oppression of the needy, and for the signes of the poore, I will

sayth
whom

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7 T
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1 Da
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4 Lea
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PSAL. XIII.

2.day.

sayth the Lord, and will ^e set at libertie him, *whom the wicked hath snared.*

6 The words of the Lord are pure words, as the siluer, tryed in a fornace of earth, fined seuen folde.

7 Thou wilt keepe ^f them, O Lorde: thou wilt preserue him from this generation for euer.

8 The wicked walke on euerie side: when they are exalted, & it is a shame for the sonnes of men.

PSAL. XIII.

1 David as it were ouercome with sundry & new afflictions, fleeth to God as his only refuge: 3 And so at the length being encouraged through Gods promises, he conceyueh most sure confidence against the extreme horrors of death.

¶ To him that excelleth. A Psalm of David.

1 **H**ow long wilt thou forget me, O Lord, ^a for euer? how long wilt thou hide thy face from me?

2 How long shall I take ^b counsel within my self, *hauing* wearines dayly in mine heart: howe long shall mine enemy be exalted aboue me?

3 Beholde, and heare me, O Lord my God: lighte mine eyes, that I sleepe not in death:

4 Least mine enemy say, I haue ^c preuayled agaynst him: and they that afflict mee, reioyce when I slide.

5 But I trust in thy ^d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lord, because hee hath ^e delt louingly with me.

B i.

PSAL.

^e Because the Lords word & promes is true & vchängeable he will performe it, and preserue the poore frō this wicked generation. ^f That is, thine, though he were but one man. ^g For they suppress the godly & maintaine the wicked.

^a He declareth that his afflictions lasted a long time, and that his faith fainted not.

^b Changing my purpose as the sickeman doth his place

^c Which might turne to Gods dishonour, if he did not defend his.

^d The mercye of God is the cause of our saluation.

^e Both by the benefites past & by others to come.

1 He describeth the peruerse nature of men, which were so grown to licentiousnes, that God was brought to utter contempt. 7 For the which thing although he was greatly grieved, yet being perswaded that God would sende some present remedie, he comforteth him selfe and others.

Psal. 53.

a He sheweth the cause of all wickednes is to forget God. b There is nothing but disorder and wickednes among them.

c Dauid here maketh comparison betwene the faithfull & the reprobate: but S. Paul speaketh the same of all men naturally, Rom. 3. 10.

d Where they thinke themselves most sure.

e You mocke them that put their trust in God.

f He praieth for the whole church, whome he is assured God wil deliver: for none but he onely can do it.

g To him that excelleth. A Psalm of Dauid.

1 The *foole hath said in his heart, a There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lorde looked downe from heauen vpon the children of men, to see if there were any that would vnderstande, and seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Do not al the workers of iniquitie know that they eate vp my people, as they eate bread: they call not vpon the Lorde.

5 d There they shalbe taken with feare, because God is in the generation of the iust.

6 You haue made e a mocke at the counsell of the poore, because the Lord is his trust.

7 Oh giue f liberation vnto f Israel out of Zidon: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shalbe glad.

PSAL. XV.

Morning

1 This Psalm teacheth on what condition God did chuse the Iewes for his peculiar people, and where for

I

2 He right heart

3 H nor do ueth a

4 b ned, b he thar change

5 He rie, nor he thar moued

1 Dauid work that onely suffere

1 Pre a tr

2 O my

PSAL. XV. XVI. 3.day.

wherefore he placed his Temple among them, which was to the intent that they by living uprightly and godly, might witness that they were his speciall and holy people.

A Psalm of David.

Lord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that ^a walketh vprightly and worketh righteousness, and speaketh the truth in his heart.

3 He that slandereth not with his tongue, nor doeth euill to his neighbour, nor recey-ueth a false report against his neighbour.

4 ^b In whose eyes a vile person is contemned, but he *honoreth* them that feare ^y Lord: he that sweareth to his owne hinderance and changeth not.

5 He that ^c giueth not his money vnto vsu-rie, nor taketh reward against the innocent: he that doeth these things, ^d shall neuer be moued.

PSAL. XVI.

1 *David prayeth to God for succour, not for his workes, but for his faiths sake, 4* *Protesting that hee hateth all idolatrie, taking GOD onely for his comfort and felicitie, 8* *Who suffreth him to lacke nothing.*

A Michtam of David.

1 **P**referue me, O God: for in thee do I ^a trust.

2 O my soule, thou hast said vnto the Lorde,

B.ii.

Thou

^a First God requireth vprightnes of

life, next doing wel to others, & thirdly truth and simplicitie in our wordes.

^b He that flattereth not the vngodly in their wickednes.

^c To the hinderance of his neighbour.

^d That is, shall not be cast forth of the Church as hypocrites.

Or, a certaine tune.

^a He sheweth that we cannot call vpon God, except we trust in him.

b Though we cannot enrich God, yet we must bestowe Gods gifts to the vse of his children.

c As grieft of conscience & miserable destruction.

d He would neither by outward profession nor in hart nor in mouth consent to their idolatries.

Exod. 23. 13.

e Wherewith my portion is measured.

f God teacheth me continually by secrete inspiration.

g The faithfull are sure to perseuere to the end.

h That is, I reioyce both in bodie and in soule.

i This is chiefly ment of Christ, by whose resurrection all his members haue immortalitie.

k Where God fauoreth, there is perfect felicity.

PSAL. XVI.

3.day.

Thou art my Lorde: my^b welldoing extendeth not to thee,

3 But to the Saintes that are in the earth, and to the excellent: al my delite is in them.

4 The^c sorowes of the, that offer to another god, shall be multiplied: ^d their offerings of blood wil I not offer, neither make^{*} mention of their names with my lippes.

5 The Lord is the portion of mine inheritance and of my cup: thou shalt mainteyne my lot.

6 The^e lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.

7 I will praise the Lord, who hath giuen me counsell: my^f reines also teache mee in the nights.

8 I haue set the Lord alwayes before me for he is at my right hand: therefore I shall not slyde.

9 Wherefore^h mine heart is glad and my tongue reioyceth: my fleshe also doeth rest in hope.

10 For thouⁱ wilt not leaue my soule in the graue: neither wilt thou suffer thine holy one to see corruption.

11 Thou wilt shew me the path of life: in thy^k presence is the fulnes of ioye: and in thy right hand there are pleasures for euermore.

PSAL. XVII.

1 Here he coplaimeth to God of the cruel pride & arrogancie of Saul, & the rest of his enemies, who thus raged without any cause giue on his parts. Therefore he desireth God to reuenge his innocencie, and deliuer him.

¶ *The prayer of David.*

1 HEARE^a the right, O Lord, consider my
crie: hearkē vnto my praier of lippes
vnfained.

^a My righteous
cause.

2 Let my^b sentence come forth from thy
presence, and let thine eyes behold equitie.

^b The vengeance
that thou shalt
shew against
mine enemies.

3 Thou hast^c proued and visited mine
heart in the night: thou hast tried me, and
foundest nothing: for I was purposed that
my^d mouth should not offend.

^c Whē thy Spi-
rit examined
my conscience

4 Concerning the workes of men, by the
wordes of my lippes I kept me from the
paths of the cruel man.

^d I was innocēt
toward mine e-
nemie both in
deed & thought

5 Stay my steps in thy paths, that my feete
do not slide.

^e Though the
wicked preno-
ked me to doe

6 I haue called vpon thee: ^f surely thou
wilt heare me, O God: incline thine eare to
me, and hearken vnto my wordes.

ye yet thy word
kept me backe
^f He was assu-
red that God

7 Shew thy marueilous mercies, thou that
art the Sauour of them that trust in thee, frō
such as ^g resist thy right hande.

would not re-
fuse his request
^g For all rebel

8 Keepe me as the apple of the eye: hyde
me vnder the shadow of thy wings,

against thee,
which trouble
thy Church.

9 From the wicked that oppresse me, from
mine enemies, which compassē mee rounde
about for^h my soule.

thy Church.

10 They are inclosed in their owneⁱ fatte,
and they haue spoken proudly with their
mouth.

^h For their cru-
eltie cannot be
satisfied but
with my death

11 They haue compassed vs nowe in our
steppes: they haue set their eyes to bring
downe to the ground:

ⁱ They are pult
vp with pride,
as the stomake
that is choked

12 Like as a lyon that is greedie of pray, &

with fat.

Stop his rage.

Or, which is
thy sworde.

By thine hea-
uently power.

Or, whose tran-
sie hath so long
endured.

And teele not
the smart that
God's children

oft times do.

This is the
fel felicitie,
comforting a-
gainst al af-
faultes, to haue
the face of
God and fauou-
rable counte-
nance opened
vnto vs.

And am deli-
uered out of
my great trou-
bles.

as it were a lyons whelp lurking in secreet
places.

13 Vp Lord, ^kdisapoint him: cast him down:
deliuer my soule from the wicked "with thy
sworde,

14 From men by thine ^lhand, O Lord, from
men of the worlde, who haue their ^mpor-
tion in this life, whose bellies thou fillest with
thine hidde treasure: their children haue y-
nough, and leaue the rest of their substance
for their children.

15 But I will beholde "thy face in righte-
ousnes, and when I ° awake, I shalbe satisfied
with thine image.

PSAL. XVIII.

Euening.

1 This Psalme is the first beginning of his grati-
tude, & thankesgiuing in the entring into his
kingdom, wherein he extollet & praiseth most
highly the marueilous mercies & grace of God,
who hath thus preserved and defended him, &
Also he setteth forth y image of Christs king-
dome, that the faithfull may be assured y Christ
shal alwaies coquer & ouercome by y unspeak-
able power of his Father, though all the whole
world should strue thereagainst.

¶ To him that excelleth. A Psalme of Da-
uid the seruant of the Lord, which spake vnto
the Lord the wordes of this song (in the
daye that the Lorde deliuered him from
the hand of all his enemies, and from y hand
of Saul) and said,

1 I Will loue thee dearely, O Lorde my
strength.

2 * The

2 * ^aThe Lord is my rocke, and my fortresse, and he that deliuereth me, my God and my strength: in him will I trust, my shilde, the home also of my saluation, and my refuge.

3 I wil cal vpon the Lord, which is worthie to be ^bprayed: so shall I be safe from mine enemies.

4 The ^c sorowes of death compassed me, & the floods of wickednes made me afraide.

5 The ["] sorowes of the graue haue compassed me about: the snares of death ouertooke me.

6 But in my trouble did I cal vpon the Lord, and cryed vnto my God: he hearde my voyce out of his Temple, and my crie dyd come before him, ^{euen} into his eares.

7 ^d Then the earth trembled, and quaked: the foundations also of the mountaines moued and shooke, because he was angrie.

8 Smoke went out at his nostrils, and a ^e consuming fire out of his mouth: coales were kindled thereat.

9 He bowed the heauens also and came downe, and ^f darknes was vnder his feete.

10 And he rode vpon ^g Cherub and did flie, and hee came flying vpon the wings of the winde.

11 He made darkenes his ^h secrete place, &

to the wicked. ⁱ Darknes signifieth the wrath of God, as the cleare light signifieth Gods fauour. ^g This is described at large, Psalme 104. ^h As a King angrie with the people, wil not shewe him selfe vnto them.

2. SAM. 22. 2.

^a He vseth this diuersitie of names, to shew that as the wicked haue many means to hurt, so God hath manie waies to help.

^b For none can obtaine their requests of God, that ioyne not his glorie with their petition.

^c He speaketh of the dangers & malice of his enemies, from the which God had deliuered him.

^d Or, ^eardes, or, cables.

^e A description of the wrath of God against his enemies after he had heard his prayers.

^f He sheweth howe horrible Gods iudgements shalbe

B.iii.

his

* ^a The

his pavilion rounde about him, *even* darkenes of waters, and cloudes of the aire.

12 At ^h brightness of his presence his clouds passed, haylestones and coles of fire.

13 The Lord also thundred in the heauen, and the Highest gaue ^h his voyce, haylestones and coles of fire.

14 Then he sent out ^h his arrowes & scattered them, and he encreased lightnings and destroyed them.

15 And the chanel of waters were seene, and the ^h foundations of the worlde were discovered at thy rebuking, O Lord, at the blasting of the breath of thy nostrils.

16 He hath sent downe from aboue and taken me: he hath drawen me out of manie ^m waters.

17 He hath deliuered me from my ⁿstrong enemy, and from them which hate me: for they were ^o to strong for me.

18 They preuented me in the day of my calamitie: but the Lord was my stay.

19 He brought mee forth also into a large place: ^p he deliuered me because hee fauoured me.

20 The Lord rewarded me according to my ^q righteousness: according to the purenes of mine hands he recompensed me:

21 Because I kept the wayes of the Lord, and did not wickedly against my God.

22 For all his Lawes were before mee, and I did not cast away his ^r commaundement from me.

i Thundred, lightned, and hailed.

k His lightnings

l That is, the deepe bot- tomes were seene, when the red sea was deuided.

m Out of sundrie, and great dangers.

n To wit, Saul. o Therefore God sent me succour.

p The cause of Gods deliue- rance is his on- ly fauour and lone to vs.

q David was sure of his righ- teous cause & good behaui- our toward Saul and his e- nemies, and therefore was assured of Gods fauour and de- luerance.

r For al his dan- gers he exerci- sed him selfe in the Lawe of God.

23 I
me fr
24 T
ding
the p
25 V
selfe g
shewe
26 W
pure,
thy se
27 Th
wilt u
28 Su
Lord n
29 Fo
hoste,
wall.
30 Th
of the
to all t
31 For
who is
32 Go
keth m
33 He
setteth
34 He
a bowe
35 Th
thy salu
forts, wh
fleets, b

23 I was vpright also with him, & haue kept me from my wickednes.

24 Therfore the Lord rewarded me according to my righteousness, and according to the purenes of mine hands in his sight.

25 With the ^tgodly thou wilt shewe thy selfe godly: with the vpright man thou wilt shewe thy selfe vpright.

26 With the pure thou wilt shewe thy selfe pure, and with the froward thou wilt shewe thy selfe froward.

27 Thus thou wilt saue the poore people, & wilt ^ucast downe the proude lookes.

28 Surely thou wilt light my candle: the Lord my God will lighten my darkenes.

29 For by thee I haue ^xbroken through an hoste, and by my God I haue leaped ouer a wall.

30 The way of God is vncorrupt: the ^yword of the Lord is tryed in the fire: he is a shielde to all that trust in him.

31 For who is God besides the Lorde? and who is mightie saue our God?

32 God girdeth me with strength, and maketh my ^zway vpright.

33 He maketh my feete like hindes feet, and setteth me vpon mine ^ahigh places.

34 He teacheth mine hands to fight: so that a bowe of ^bbrasse is broken w^m mine armes.

35 Thou hast also giuen me the ^bshielde of thy saluation, & thy right hande hath stayed

forts, which he tooke out of the hands of Gods enemies.

Psalm. ^b To defend me from dangers.

I neither gaue place to their wicked tentations, nor to mine owne afflictions.

^t Here he speaketh of God according to our capacitie, who sheweth mercie to his and punisheth the wicked, as is saide also, Leuit. 2. 21, 24.

^u When their sinne is come to the full measure.

^x He attributeth it to God that he both gate the victorie in the field, and also destroyed the cities of his enemies.

^y Be the dangers neuer so many or great, yet Gods promises must take effect.

^z He giueth good successe to all mine enterprises.

^a As towers & ^b Or,

me,

e He attributeth the beginning, continuance and increase in well doing onely to Gods fauour.

d Dauid declarerh y he did nothing besides his vocation, but was stirred vp by Gods Spirit to execute his iudgements.

e Thou hast giuen them into mine hands to be slaine.

f They that reject the cry of y afflicted, God will also reiect them, whē they cry for helpe: for either paine or feare cause those hypocrites to crye.

g Which dwell round about me.

h The kingdom of Christ is in Dauids kingdom prefigured: who by the preaching of his word bringeth all to his subiection.

i Or, lye: signifying a subiection constrained & not voluntary. **k** Feare shall cause them to be afraied and come forth of their secrete holes & holdes to seeke pardon.

me, and thy^c louing kindnes hath caused me to increase.

36 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.

37 **d** I haue pursued mine enemies, & taken them, and haue not turned againe til I had consumed them.

38 I haue wounded the, that they were not able to rise: they are fallen vnder my feete.

39 For thou hast gyrded me with strength to battel: them, that rose against me, thou hast subdued vnder me.

40 And thou hast ^egiuen me the neckes of mine enemies, that I might destroy them that hate me.

41 They ^fcried, but there was none to saue them, *euē* vnto the Lord, but he answered them not.

42 Then I did beate them smal as the dust before the winde: I did treade them flat as the clay in the streetes.

43 Thou hast deliuered me from the contentions of the people: thou hast made me the head of the ^g heathen: a people, *whom* haue not ^h knowne, shall serue me.

44 As soone as they heare, they shall obey me: the strangers shall ⁱ be in subiection to mee.

45 Strangers shall ^k shrinke away, & feare in their priue chambers.

46 Let the Lord liue, and blessed be *euē* strength

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48 O
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PSAL. XIX.

4.day.

strength, and the God of my saluation be exalted.

47 It is God that giueth me power to avenge me, & subdueth y^e people vnder me.

48 O my deliuerer from mine enemies, euē thou hast set me vp from them, that rose against me: thou hast deliuered me from the ^l cruel man.

49 Therefore ^mI will prayse thee, O Lorde, among the nations, and will sing vnto thy Name.

50 Great deliuerances giueth he vnto his King, and sheweth mercie to his anointed, euen to Dauid, and to his ⁿ seede for euer.

PSAL. XIX.

Morning.

1 To the intent he might moue the saythful to a deeper cōsideration of Gods glory, he setteth before their eyes the most exquisite workmanship of the heauens with their proportion, & ornaments: 3 And afterwarde calleth them to the Law, wherein God hath reueiled himselfe more familiarly to his chosen people. The which peculiar grace by commending the Lawe he setteth forth more at large.

To him that excelleth. A Psalm of Dauid.

1 **T**He ^a heauens declare the glorie of God, and the firmamēt sheweth the worke of his handes.

2 ^b Day vnto day vttereth the same, and night vnto night teacheth knowledge.

3 There is no speach nor ^c language, where

are a Scholemaster to all nations, be they neuer so barbarous.

their

That is, Saul, who of malice persecuted him.

^m This prophesie appertayneth to the kingdome of Christ, and vocation of the Gentiles, as Rom. 15.9.

ⁿ This did not properly appertaine to Salomon, but to Iesus Christ.

^a He reprocheth vnto man his ingratitude seeing y^e heauens, which are dumme creatures, set forth Gods glorie.

^b The continual successe of y^e day & y^e night is sufficient to declare Gods power and goodnes.

^c The heauens are a Scholemaster to all nations, be they neuer so barbarous.

d The heauens
are as a line of
great capital
letters to shew
vnto vs Gods
glorie.

e Or, vaile.
The maner
was that the
bride & bride-
grome shoulde
stand vnder a
vaile together,
and after come
forth with
great solemn-
tie and reioy-
cing of the as-
semble.

f Though the
creatures can-
not serue, yet
this ought to
be sufficient to
lead vs vnto
him.

g So that all
mans inuenti-
ons and inten-
tions are lyes.

h Euery one
without excep-
tion.

i Except Gods
worde be este-
med aboue all
worldly things
it is contem-
ned.

k For God accepteth our indeuour, though it be far vnperfected. l Then there is no reward of dutie, but of Grace: for where sinne is there death is the rewarde.

their voyce is not heard.

4 Their ^d line is gone forth through all the earth, and their wordes into the endes of the worlde: in them hath he set a tabernacle for the sunne.

5 Which commeth forth as a bridegrome out of his ^e chamber, and reioyceth like a mightie man to runne *his* race.

6 His going out is from the end of ^f heauen, and his compasse is vnto the endes of the same, and none is hid from the heate thereof.

7 The ^f Law of the Lorde is perfit, conuerting the soule: the testimony of the Lorde is sure, and giueth wisdom vnto the simple.

8 The statutes of the Lorde are right & reioyce the heart: the commaundment of the Lorde is pure, and giueth light vnto the eyes.

9 The feare of the Lorde is cleane, and endureth for euer: the iudgements of the Lorde are ^g truth: they are righteous ^h altogether,

10 And more to be ⁱ desired then golde yea, then much fine gold: sweeter also then honey and the honie combe.

11 Moreouer by them is thy seruant made circumspect, and in keeping of them there is great ^k rewarde.

12 Who can vnderstande ^l his faults: cleanse

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me from secretes faults.

13 Keepe thy seruant also from ^m presumptuous sinnes: let them not reigne ouer me: ^a so shall I be vpright, & made cleane from much wickednesse.

14 Let the wordes of my mouth, and the meditation of mine heart be acceptable in thy sight, O Lorde, my strength, and my redeemer.

PSAL. XX.

1 *A prayer of the people vnto God, that it would please him to heare their King and receyue his sacrifice, which he offred before he went to battell agaynst the Ammonites.*

¶ *To him that excelleth. A Psalm of David.*

1 **T**He ^a Lorde heare thee in the day of trouble: the ^b Name of the God of Iakob defend thee:

2 Send thee helpe from the Sanctuarie, & strengthen thee out of Zion.

3 Let him remember all thine offrings, & ^c turne thy burnt offrings into ashes. Selah:

4 And graunt thee according to thine heart, and fulfill all thy purpose:

5 That we may reioyce in thy ^d saluation, and set vp the banner in the Name of our God, when the Lorde shall performe all thy petitions.

6 Now ^e knowe I that the Lord wil helpe his anointed, and will heare him from his Sanctuarie, by the mightie helpe of his right hande.

7 *liaritie appeared toward his people, so by the* power & maiestie.

^m Which are done purposely and of malice. ⁿ If thou suppress my wicked affections by thine holy Spirit.

o That I may obey thee in thought, word and deede.

^a Hereby Kings are also admonished to call to God in their affaires.

^b The vertue, power and grace of God.

^c In token ^y they are acceptable vnto him

^d Granted to ^y King, in whose welth our felicitie standeth.

^e The Church feeleth ^y God hath heard

their petition. ^f As by the visible Sanctuarie Gods familiaritie

is ment his

7 Some

g The world-
lings that put
not their onely
trust in God.

h Let the King
be able to de-
liuer vs by thy
strength, when
we seeke vnto
him for suc-
cour.

7 Some *trust* in chariots, and some in hor-
ses : but we wil remember the Name of the
Lord our God.

8 g They are brought down and fallen, but
we are risen, and stand vpright.

9 Saue Lorde : h let the King heare vs in
the day that we call.

PSAL. XXI.

1 *David in the person of the people prayeth God
for the victory, attributing it to God, & not to
the strength of man. VVherein the holy Ghost
directeth the faithfull to Christ, who is the per-
fection of this kingdome.*

¶ To him that excelleth. A Psalm of David.

a When he
shal overcome
his enemies, &
so be assured of
his vocation.

b Thou decla-
rest thy libe-
ral fauour to-
warde him be-
fore he prayed.
c David did not
onely obtayne
life, but also as-
surance that
hys posteritie
should reigne
for euer.

d Thou hast
made him thy
blessings to o-
thers, and a per-
petuall exam-
ple of thy fa-
uour for euer.

1 T He King shal a reioice in thy strength.
O Lord : yea, how greatly shall hee re-
ioyce in thy saluation !

2 Thou hast giuen him his hearts desire,
and hast not denied him the request of his
lippest. Selah.

3 For thou b didest preuent him with libe-
rall blessings, and didst set a crowne of pure
gold vpon his head.

4 c He asked life of thee, and thou gauest
him a long life for euer and euer.

5 His glory is great in thy saluation: dig-
tie and honour hast thou laved vpon him.

6 For thou hast set him as d blessings fore-
uer : thou hast made him glad with the
of thy countenance.

7 Because the King trusteth in the Lord,
and in the mercie of the most High, he shal
not slide.

PSAL. XXI.

4.day.

8 *Thine hand shal find out all thine enemies, & thy right hand shal finde out them that hate thee.*

9 *Thou shalt make them like a fire ouen in time of thine anger: the Lorde shall destroy them in his wrath, and the fire shall deuour them.*

10 *Their fruit shalt thou destroy from the earth, and their seede from the children of men.*

11 *For they s intended euill against thee, and imagined mischiefe, but they shall not preuaile.*

12 *Therefore shalt thou put them h apart, and the strings of thy bow shalt thou make readie agaynst their faces.*

13 *Be thou exalted, O Lord, in thy strength: so will we sing and prayse thy power.*

thine aduersaries, & we may haue ample occasiō to praise thy Name.

PSAL. XXII.

Euening.

1 *Dauid complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes and griefes, wherewith he was vexed, 10 He recouereth himselfe from the bottomles pit of tentations & groweth in hope. And here under his owne person he setteth forth the figure of Christ, whome he did foresee by the Spirit of prophesie, that he should marueylously, and strangely be decessed, and abased, before his Father shoulde raise and exalt him againe.*

¶ *To him that excelleth upon "Azielth Hashahar. A Psalme of Dauid.*

e Here he describeth the power of Christs kingdome against the enemies therof.

f This teacheth vs patiently to endure y crosse till God destroy y aduersarie.

g They layde as it were theyr netts to make Gods power to giue place to their wicked enterpryses.

h As a marke to shoote at.

i Maintayne thy church agaynst

[Or, the hinde of the morning. and this was the name of some common song.

I My

^a Here appeareth that horrible conflict, which he sustained betwene faith & desperation. ^b Being tormented with extreme anguish.

^c Or, I cease not.

^e He meaneth the place of praising, even the Tabernacle: or els it is so called, because he gaue the people continually occasion to praise him.

^d And seeming most miserable of all creatures, which was ment of Christ And herein appeareth the unspeakable loue of God toward man, that he would thus abase his Sonne for our sakes.

^f *Lxx. roled vpon God.*

Math. 27. 43.

^e Euen from my birth thou hast giuen me occasion to trust in thee. ^f For except Gods prouidence preterue the infantes, they should perish a thousand times in the mothers wombe. ^g He meaneth, that his enemies were so fatte, proude and cruel, that they were rather beastes then men.

MY ^a God, my God, why hast thou forsaken me, & art so farre from mine health, and from the wordes of my ^b roaring?

² O my God, I crie by day, but thou hearest not, & by night, but ^a haue no audience.

³ But thou art holy, and doest inhabit the ^c prayes of Israel.

⁴ Our fathers trusted in thee: they trusted, and thou diddest deliuer them.

⁵ They called vpon thee, and were deliuered: they trusted in thee, and were not confounded.

⁶ But I am a ^d worme, & not a mā: a shame of men, and the contempt of the people.

⁷ All they that see mee, haue me in derision: they make a mowe and nod the head, saying,

⁸ *“He trusted in the Lord, let him deliue him: let him saue him, seeing he loueth him.”*

⁹ But thou diddest drawe me out of the ^e wombe: thou gauest me hope, *euen* at my mothers breasts.

¹⁰ I was cast vpon thee, *euen* from ^f the wombe: thou art my God from my mothers bellie.

¹¹ Be not farre from me, because trouble is neere: for *there* ^a none to helpe me.

¹² Many yong bulles haue compassed me: mightie ^g bulles of Bashan haue compassed me.

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13
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14
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like v
bowe
15 M
& my
i ha
16 F
assemb
they k
17 I r
hold, a
18 Th
and ca
19 Bu
streng
20 Del
desola
21 m S
answere
of the v
22 * I w
thren: i
will I p
23 * Pra
magnific
and feare

by ouercom
Ebr. 2. 12.
his example

sed me about.

13 They gape vpō me with their mouthes,
as a ramping and roaring lyon.

14 I am like ^h water powred out, and all
my bones are out of ioynt : mine heart is
like waxe : it is molten in the mids of my
bowels.

15 My strength is dryed vp like a potsherd,
& my tongue cleaueth to my iawes, & thou
hast brought me into the dust of death.

16 For dogges haue compassed me, & the
assemblie of the wicked haue inclosed me:
they ^k pearced mine handes & my feete.

17 I may tell all my bones : yet they be-
hold, and looke vpon me.

18 They part my garments among them,
and cast lots vpon my vesture.

19 But be not thou farre of, O Lorde, my
strength : hasten to helpe me.

20 Deliuer my soule from the sword : my
desolate soule from the power of the dog.

21 ^m Saue me from the lyons mouth, and
answere me in *sauing mee* from the hornes
of the vnicornes.

22 * I will declare thy Name vnto my bre-
thren : in the middes of the Congregation
will I praise thee, *saying*,

23 ⁿ Praise the Lorde, yee that feare him :
magnifie ye him, all the seede of Iaakob,
and feare ye him, all the seede of Israel.

^h Before, bee
spake of the
cruelty of his
enemies, & now
he declareth
the inwarde
griefs of the
minde, so that
Christ was tor-
mented, both
in soule and
body.

ⁱ Thou hast suf-
fred me to be
without all
hope of lyfe.

^k Thus David
complaineth as
though he
were nailed by
his enemies
both hands &
feete: but this
was accom-
plished in
Christ.

^l My lyfe that
is solitarie, lest
alone and for-
saken of al, *Psal*
35. 17. & 25. 16.
ⁿ Christ is de-
liuered with a
more mightie
deliuerance

by overcoming death, then if he had not tasted death at all.
^{26. 2. 12.} ⁿ He promisseth to exhorthe the Church that they by
his example might praise the Lord.

o The poore af-
 flicted are com-
 forced by this
 example of Da-
 uid, or Christ.
 p Which were
 sacrifices of
 thanksgining,
 which they of-
 fered by Gods
 commande-
 ment whē they
 were deliue-
 red out of any
 great danger.
 q He doeth al-
 lude stil to the
 sacrifice.
 r Though the
 poore be first
 named, as vers.
 26, yet the wel-
 thie are not se-
 parated from
 the grace of
 Christes king-
 dome.
 s In who there
 is no hope that
 he shal reco-
 uer life: so nei-
 ther poore nor rich,
 quicke nor dead
 shalbe reiectēd from
 his kingdome. t Mean-
 ing the posteritie,
 which the Lord kee-
 peth as a seede to
 the Church to con-
 tinue his praise
 among men. u That
 is, God hath ful-
 filled his promes.

24 For he hath not despised nor abhorred
 the affliction of the ° poore: neither hath
 he hid his face from him, but when he cal-
 led vnto him, he heard.
 25 My praise *shalbe* of thee in the great Co-
 gregation: my P vovew wil I performe be-
 fore them that feare him.
 26 ¶ The poore shall eate and be satisfied:
 they that seeke after the Lord, shall praise
 him: your heart shall liue for euer.
 27 All the endes of the worlde shall re-
 member *them selues*, and turne to the Lord:
 & all the kinreds of the nations shall wor-
 ship before thee.
 28 For the kingdome *is* the Lords, and he
 ruleth among the nations.
 29 All they that be fat ^t in the earth, shall
 eate and worship: all they that go downe
 into the dust, shall bowe before him, ^s euen
 he that cannot quicken his owne soule.
 30 ^t Their seede shal serue him: it shal bee
 counted vnto the Lord for a generation.
 31 They shall come, and shall declare his
 righteousness vnto a people that shall bee
 borne, because he hath ^u done it.

ther poore nor rich, quicke nor dead shalbe reiectēd from his
 kingdome. t Meaning the posteritie, which the Lord keepest as
 a seede to the Church to continue his praise among men. u That
 is, God hath fulfilled his promes.

PSAL. XXIII.

r Because the Prophet had proued the great
 mercies of God at diuers times, & in sundrie ma-
 ners, he gathereth a certaine assurance, fully per-
 swading

PSAL. XXIII.

4.day.

swading him selfe that God will continue the very same goodnesse towards him for euer.

¶ A Psalm of David.

1 **T**he Lord is my * shepheard, I shall not want.

2 He maketh me to rest in greene pasture, and leadeth me by the still waters.

3 He^b restoreth my soule, & leadeth me in the^c paths of righteousnes for his names sake.

4 Yea, though I should walke through the valley of the^d shadowe of death, I will feare no euill: for thou art with me: thy rod and thy staffe, they comfort me.

5 Thou doest prepare a^e table before me in the sight of mine aduersaries: thou doest^f anoint mine head with oyle, and my cup runneth ouer.

6 Doubtles kindnes, & mercy shal folow me all the dayes of my life, and I shall remaine a long season in the^g house of the Lord.

reth him, and dealeth most liberally with him in despite of them. f As was the maner of great feasts. g He setteth not his felicitie in the pleasures of this worlde, but in the feare and seruice of God.

PSAL. XXIIII. Morning.

1 *Albeit the Lord God hath made, & gouerneth all the worlde, yet toward his chosen people his gracious goodnes doeth most aboundantly appeare, in that among them he wil haue his dwelling place. VVhich thogh it was appointed amōg the childrē of Abraham, yet only they do enter aright into this Sanctuarie, which are the true worshippers of God, purged from the sinfull filth of this worlde.*

Cii.

7 Finally

Isa. 40. 11.

ier. 23. 5.

ezek. 34. 23.

iobn. 10. 11.

1. pet. 2. 25.

a He hath care ouer me & ministreth vnto me al things.

b He cōforteth or refresheth me.

c Plaine, or streight waies.

d Though he were in danger of death, as the sheepe y wandreth in the darke valley without his shepeheard.

e Albeit his enemies sought to destroy him yet God deliue

Dent. 10. 14.

Job. 28. 24.

1. cor. 10. 26.

a He noteth
two things: the

one, that the
earth to man's

iudgement
seemeth about

the waters: and
next, that God

miraculously
preserueth the

earth, that it is
not drowned

with the wa-
ters, which

naturally are
about it.

b Though cir-
cumcision sepa-
rate the carnal

seed of Iaa-
kob from the

gentiles, yet he
that seeketh

God, is y true

Iaakob and the
very Israelite.

c Dauid desi-
reth the build-
ing vp of the

temple, wher-
in the glorie

of God should
appeare, & vn-
der the figure

of this temple
he also praieth

for the spiritu-
al temple, which is eternal, because of the promes which was made to the temple, as it is written, Psal. 132. 14.

7 Finally he magnifieth Gods grace for the building of the temple, to the end he might stirre up al the faithfull to the true service of God.

¶ A Psalme of Dauid.

1 THE earth * is the Lordes, and all that therein is : the worlde and they that dwel therein.

2 For hee hath founded it vpon the * seas: and established it vpon the floods.

3 Who shall ascend into the mountaine of the Lorde? and who shall stand in his holie place?

4 *Euen he that hath innocent handes, and a pure heart: which hath not lift vp his mind vnto vanitie, nor sworne deceitfully.*

5 He shall receiue a blessing from the Lord, and righteousness from the God of his saluation.

6 This is the^b generation of the that seeketh him, of them that seeketh thy face, *this is Iaakob. Selah.*

7 * Lift vp your heades ye gates, and be ye lift vp ye euerlasting doores, and the King of glory shall come in.

8 Who is this King of glory? the Lord, strong & mightie, *euen* the Lord mightie in battell.

9 Lift vp your heades, ye gates, and lift vp *your selues*, ye euerlasting doores, and the King of glory shall come in.

10 Who is this King of glorie? the Lord of hostes, he is the King of glory. Selah.

PSAL. XXV.

5. day.

1 The Prophet touched with the consideration of his sinnes, & also grieved with the cruell malice of his enemies, 6 Prayeth to God most feruently to haue his sinnes forgiven, 7 Especially such as he had committed in his youth. He beginneth euery verse according to the Ebrew letters two or three except.

¶ A Psalm of David.

1 Vnto thee, ^a O Lorde, lift I vp my soule.

2 My God, I ^b trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 * So all that hope in thee, shall not bee ashamed: but let them be confounded, that transgresse without cause.

4 ^c Shew me thy wayes, O Lord, and teache me thy paths.

5 Leade me forth in thy trueth, & teache me: for thou art the God of my saluation: in thee do I trust ^d all the day.

6 Remember, O Lord, thy tender mercies, & thy louing kindnes: for they haue bene foreuer.

7 Remember not the ^e sinnes of my youth, nor my rebellions, but according to thy kindnes remember thou me, *even* for thy goodnes sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he ^f teach sinners in the way.

9 Them that be meeke, will he ^g guide in iudgement, and teache the humble his

cease. ^f That is, cal them to repentance. ^g He wil gouerne & comfort them that are truly humbled for their sinnes.

a I put not my trust in any worldly thing.

b That thou wilt take away mine enemies, which are thy rodde.

I/a. 28. 26.

rom. 10. 11.

c Reteine mee in the faith of thy promes, that I swerue not on anie side.

d Constantly, & against al tentations.

e He confesseth that his manifold

sinnes were the cause that his enemies

did thus persecute him, desiring that the

cause of the euil may be taken away, to

the intent, that the effect may

way

way.

10 All the paths of the Lorde *are* mercy & trueth vnto such as keepe his couenant & his testimonies.

h And for none other respect.

i Meaning, the number is verie small.

k He wil direct such with his spirit to followe the right way.

l He shall prosper both in spiritual and corporal things.

m His counsel conteyned in his worde, whereby he declareth that he is the protector of *ſ* faithful.

n My griefe is increased because of mine enemies crueltye.

o The greater that his afflictions were, and the more that his enemies increased, the

more nere felt he Gods helpe. p For as much as I haue behaved my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

11 For thy^h Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What i man is he that feareth the Lord: him will he teach the way that hee shall k chuse.

13 His soule shall dwell at l ease, and his feede shall inherite the land.

14 The m secretes of the Lord *is* reueiled to them, that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes *are* euer toward the Lord: for he will bring my fecte out of the net.

16 Turne thy face vnto me, and haue mercie vpon mee: for I am desolate and poore.

17 The sorowes of mine heartⁿ are enlarged: drawe me out of my troubles.

18 Looke vpon mine affliction and my trauel, and forgiue all my sinnes.

19 Beholde mine o enemies, for they are many, and they hate me with cruel hatred.

20 Keepe my soule, and deliuer me: let me not be confounded, for I trust in thee.

21 Let p mine vprightnes and equitie preserve me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

1 *David oppressed with manie iniuries, finding no helpe in the worlde, calleth for ayde from God : and assured of his integritie towarde Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the companie of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open praises and thankesgiuing.*

¶ A Psalm of David.

1 Iudge me,^a O Lord, for I haue walked in mine innocency: my trust hath bene also in the Lord: *therefore shall I not slide.*

2 Proue me, O Lord, and trie me: examine my^b reines, and mine heart.

3 For thy^c louing kindenes is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not^d haunted with vaine persons, neither kept companie with the dissemblers.

5 I haue hated the assemblie of the euill, and haue not companied with the wicked.

6 I will^e wash mine hands in innocency, O Lord, and compasse thine altar,

7 That I maye declare with the voyce of thankesgiuing, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.

b My very affections and inward motions of the heart.

c He sheweth what stayed him, y he did not recompence euil for euil.

d He declareth that they cannot walke in simplicitie before God, that delight in the companie of the vngodly.

e I wil serue thee with a pure affection, and with the godly that sacrifice vnto thee.

PSAL. XXVII.

5.day.

f Destroye mee ⁹ **f** Gather not my soule with the sinners,
nor my life with the bloodie men:
not in the ouerthrowe of the wicked.
g Whose cruel hands do execute the malicious deuises of their hearts
h I am preserved from mine enemies by the power of God, and therefore will praise him openly.

PSAL. XXVII. Euening.

1 David maketh this Psalm being deliuered from great perils, as appeareth by the praises and thankesgiuing annexed: 6 VVherein wee may see the constant faith of Dauid agaynst the assaults of all his enemies, 7 And also the end wherfore he desireth to liue & to be deliuered, onely to worshippinge God in his Congregation.

A Psalm of Dauid.

a Because he was assured of good successe in all his dangers, and that his saluation was surely laid vp in God, he feared not the tyranny of his enemies.

b That God will deliuer me, and giue my faith the victorie.

c The losse of countrey, wife and all world.

ly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the middes of the Congregation.

1 **T**he Lord is my ^a light and my saluation, whome shall I feare? the Lorde is the strength of my life, of whome shall I be afraides?

2 When the wicked, *euen* mine enemies & my foes came vpon me to eate vp my flesh, they stumbled and fell.

3 Though an hoste pitched against me, mine heart should not be afraid: though warre be raised against mee, I will trust in ^b this.

4 **c** One thing haue I desired of the Lord, that I shoulde not be ashamed, when I shall say in the middes of the Congregation, that I haue praised thee.

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to visit
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7 Hea
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mee.
8 VV
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9 Hidi
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hast bee
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10 f T
shoulde f
me vp.
11 Tea
me in a
mies.
12 Giu
uerfaries
sen vp ag
elly.
13 I shou
that

that I will require, *even* that I may dwell in the house of the Lorde all the dayes of my life, to beholde the beautie of the Lorde, and to visite his Temple.

5 For in the time of trouble hee shall hide me in his Tabernacle : in the secreete place of his pavilion shall he hide mee, and set me vp vpon a rocke.

6 ^d And now shall he lift vp mine head aboue mine enemies rounde about me : therefore will I offer in his Tabernacle sacrifices of ioy : I will sing and prayse the Lorde.

7 Hearken vnto my voyce, O Lord, *when* I crye : haue mercie also vpon mee and heare mee.

8 *VVhen thou saydest*, ^e Seeke yee my face, mine heart answered vnto thee, O Lord, I will seeke thy face.

9 Hide not *therefore* thy face from me, nor cast thy seruant away in displeasure : thou hast beene my succour : leaue me not, neither forsake me, O God of my saluation.

10 ^f Though my father and my mother should forsake me, yet the Lorde will gather me vp.

11 Teache me thy way, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the lust of mine aduersaries : for there are false witnesses risen vp agaynst mee, and such as speake cruelly.

13 *I should haue fainted*, except I had beleued
to

d David assured himself by the Spirit of prophesie, that he should overcome his enemies and serue God in his Tabernacle.

e He groundeth vpon Gods promises and sheweth that he is most willing to obey his commandement. f He magnifieth Gods loue towards his, which farre passeth the most tender loue of parents towards their children. g But either pacifie their wrath, or brydle their rage.

h In this present
life before I
dy, as Isa. 38. 11
i He exhorteth
himselfe to de-
pend on the Lo

to see the goodnes of the ^h Lord in the land
of the living.

dy, as Iſa. 38. 11. 14 ⁱ Hope in the Lord: be ſtrong, & he ſhall
He exhortheth comfort thine heart, and truſt in the Lord,
himſelfe to de-
pend on the Lord, ſeeing he neuer ſayled in his promiſes.

PSAL. XXVIII.

1 Being in great feare and heavines of heart to see
God dishonoured by the wicked, he desireth to
be ridde of them, 4 And crieth for vengeance
against them: and at length assurcth himselfe
that God hath heard his prayer. 9 Vnto whose
tuitioun he commendeth all the faythfull.

¶ A Psalm of David.

a He counteth
him selfe as a
dead man, till
God shew his
fauour toward
him, and grant
him his petitiō.
b He vsed this
outwarde
meanes to help
the weaknes
of his sayth, for
in that place
was the Arke, and there God
promised to
shew the to-
kens of his fa-
uour.

**Destroy not
the good with
the bad.**

d He thus prai-
eth in respect of
that God would

1 **V**Nto thee, O Lorde, do I crie: O my
strength, be not deafe toward me, le
if thou answere me not, I bee ^a like them
that go downe into the pit.

2 Heare the voyce of my petitions, when
I crie vnto thee, when I hold vp mine hands
toward thine ^b holy Oracle.

3 Draw me not away with the wicked,
with the workers of iniquitie: which speak
friendly to their neighbours, when malice
is in their hartes.

4^d Reward thē according to their deed
and according to the wickednesse of the
inuentions : recompence them after the
worke of their handes : render them the
rewarde.

5 For they regarde not the workes of the
Lord, nor the operation of his handes: the

eth in respect of Gods glory, & not for his owne cause, being assured
that God would punish the persecuters of his Church,

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5. day.

PSAL. XXIX.

5. day.

fore • breake them downe, and build them
not vp.

6 f Praysed be the Lord, for he hath heard
the voyce of my petitions.

7 The Lord is my strength and my shielde:
mine heart trusted in him, & I was helped:
therefore mine heart shal reioyce, and with
my song will I prayse him.

8 The lord is g their strength, and he is the
strength of f deliuerances of his anointed.

9 Saue thy people, and blesse thine inhe-
ritance: feede them also, and exalt them for
euer.

PSAL. XXIX.

1 The Prophet exhorteth the princes & rulers of
the world, (which for the most part think there
is no God) 3 At the least to feare him for the
thunders and tempestes, for feare whereof all
creatures tremble. 11 And though therby God
threatneth sinners, yet is he alwayes mercifull to
him, & moueth the therby to praise his Name.

¶ A Psalm of David.

1 Giue vnto the Lord, ye a sonnes of the
mightie: giue vnto the Lord glory &
strength.

2 Giue vnto the Lord glorie due vnto his
Name: worship the Lorde in the glorious
Sanctuarie.

3 The b voyce of the Lord is vpon the wa-
ters: the God of glorie maketh it to thun-
der: the Lord is vpon the great waters.

4 The voyce of the Lord is mightie: the
voyce of the Lord is glorious.

5 The

e Let them be
utterly de-
stroyed, as Mal.

1.4.
f Because he
felt the assu-
rance of Gods
helpe in his
heart, his
mouth was o-
pened to sing
his prayes.

g Meaning, his
souldiours, who
were as means,
by whom God
declared his
power.

a He exhorteth
the proud ty-
rants to hūble
themselves vnder
gods hand,
and not to be
inferiour to
brute beastes
and dumme
creatures.

b The thunder
claps, that are
heard out of f
cloudes, ought
to make the
wicked to tre-
ble for feare of
Gods anger.

e That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?

d Called also Hermon.

e It causeth the lightnings to shoote and glide.

f In places most desolate, whereas seemeth there is no presence of God.

g For feare maketh them to cast their calues.

h Maketh the trees bare, or pearceth the most secreete places. **i** Though the wicked are nothing moued with these sightes, yet the faythful praise God. **k** To moderate the rage of the tempest and waters, that they destroy not all.

5 The ^c voyce of the Lord breaketh the ceders: yea, the Lorde breaketh the ceders of Lebanon.

6 He maketh them also to leape like a calfe. Lebanon also and ^d Shirion like a yong vnicorne.

7 The voyce of the Lorde deuidenth the ^e flames of fire.

8 The voyce of the Lorde maketh the wilderness to tremble: the Lorde maketh the wilderness of ^f Kadesh to tremble.

9 The voyce of the Lord maketh the hinds to ^g calue, & ^h discouereth the forrests: there fore in his ⁱ Temple doth euerie man speake of his glorie.

10 The Lord sitteth vpon the ^k flood, and the Lord doeth remaine King for euer.

11 The Lorde shall giue strength vnto his people: the Lorde shall blesse his people with peace.

PSAL. XXX.

Morning

1 VVhen Dauid was deliuered from great danger, he rendred thankes to God, exhorting others to do the like, and to learne by his example, that God is rather merciful then severe rigorous towardes his children, 3 And that the fall from prosperitie to aduersitie sodaine. 9 This done, he returneth to praying promising to prayse God for euer.

¶ APJ

g * A Psalm of David.

2. Sam. 7.3.

Dem. 20.5.

a After that

Abſalom had

pollured it

with moſt fil-

thy fornicatiō.

b He cōdem-

neth them of

great ingrati-

tude which do

not praife God

for his bene-

fites.

c Reſtored frō

the rebellio of

Abſalom.

d Meaning, that

hee eſcaped

death moſt

narrowly.

e The worde

ſignifieth them

that haue re-

ceyued mercie

and ſhew mer-

cie liberally

vnto others.

f Before his

Tabernacle.

Pſal. 145.8.

iſai. 54.8.

2. cor. 4.17.

1 Will magnifie thee, O Lord : b for thou haſt exalted me, and haſt not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou haſt c reſtored me.

3 O Lord, thou haſt brought vp my d ſoule out of the graue : thou haſt reuiued me from them that go downe into the pit.

4 Sing prayſes vnto the Lord, ye e his Saints, and giue thanks f before the remembrance of his Holines.

5 * For he endureth but a while in his anger : but in his fauour is life : weeping may abide at euening, but ioy commeth in the morning.

6 And in my g proſperitie I ſayd, I ſhall neuer be moued.

7 For thou Lord of thy goodnes haſteſt made my h mountaine to ſtande ſtrong : but thou dideſt hide thy face, and I i was troubled.

8 Then cryed I vnto thee, O Lord, & prayed to my Lord.

9 What profite is there in my blood, when I go downe to the pitte : ſhall the duſt k giue thanks vnto thee : or ſhall it declare thy truth :

10 Heare, O Lord, and haue mercy vpon me :

my quiet ſtate, as Iere. 31.18. 2. Chron. 32.24. 25. h I thought thou haſteſt eſtabliſhed mee in Zion moſt ſurely. i After that thou haſteſt withdrawne thine helpe. I felt my miſerie. k Dauid meaneth that the dead are not profitable to the Congregation of the Lord here in earth : therefore he would liue to praife his Name, which is the ende of mans creation.

Lord,

Lord, be thou mine helper.

11 Thou hast turned my mourning into ioy:
thou hast loosed my sacke and gyrded mee
with gladnes.

12 Therefore shall my^l tongue praise thee
and not cease: O Lord my God, I will giue
thankes vnto thee for euer.

PSAL. XXXI.

1 David deliuered from some great danger, first
rehearseth what meditatio he had by the power
of sayth, when death was before his eyes, his ene-
mie being readie to take him. 15 Then he de-
firmeth that the fauour of God is alwayes re-
die to those that feare him. 20 Finally he re-
horteth all the faythfull to trust in God and to
loue him, because he preserveth & strengteth
them, as they may see by his example.

To him that excelleth. A Psalm of David.

1 IN^{*} thee, O Lord, haue I put my trust
let me neuer be confounded: deliuer me
in thy^a righteousnes.

2 Bow downe thine eare to me: make haste
to deliuer me: be vnto me a strong rock
and an house of defence to saue me.

3 For thou art my rocke and my fortresse:
therefore for thy names sake direct me
and guide me.

4 Draw me out of the^b net, that they haue
layde priuily for mee: for thou art my
strength.

5 Into thine^c hand I commend my spirit
for thou hast redeemed me, O Lord God
truth.

1 Because thou
hast preserved
me, that my
tongue shoulde
praise thee, I
will not be vn-
mindfull of my
duetie.

1. Sam. 23. 14.

psal. 71. 1.

a For then God
declareth him-
selfe iust, when
he preserveth
his according
as he hath pro-
mised.

b Preserue me
from the crafty
counsels and
subtill practises
of mine ene-
mies.

c He desireth
God not onely
to take care for
him in this life,
but that his
soule may be
saued after
this life.

6.day.

PSAL. XXXI.

6.day.

6 I haue hated them that giue themselues to deceytfull vanities : for I ^d trust in the Lorde.

7 I wilbe glad and reioyce in thy mercy: for thou hast seene my trouble : thou hast known my soule in aduersities,

8 And thou hast not shut mee vp in the hand of the enemy, *but* hast set my feete at a large.

9 Haue mercie vpon me, O Lord: for I am in trouble : mine ^fie, my soule and my belie are consumed with griefe.

10 For my life is wasted with heauines, and my yeeres with mourning : my strength fayleth for my paine, and my bones are consumed.

11 I was a ^s reproch among all mine enemies, but specially among my neighbours: & a feare to mine acquaintance, ^h who seeing me in the streete, fled from me.

12 I am forgotten, as a dead man out of minde : I am like a broken vessel.

13 For I haue heard the rayling of ⁱ great men: feare *was* on euery side, while they conspired together against me, *and* consulted to take my life.

14 But I trusted in thee, O Lorde : I saide, Thou art my God.

15 My ⁱ times are in thine hand : deliuer me from the hande of mine enemies, and from them that persecute me.

16 Innocencie, ⁱ Whatsoeuer chaunges come, thou thy prouidence.

6 I haue

^d This affectio

ought to be in al Gods children, to hate whatsoeuer thing is not grounded vpon a sure trust in God, as deceitfull and vaine.

^e Largenes signifieth cōfort, as straightnes sorow & peril.

^f Meaning, that his sorow and torment had continued a great while.

^g Mine enemies had drawne all men to their part against me, euen my

chiefe friends. ^h They were afraid to shewe me any tokē of friendship.

ⁱ They that were in authority, cōdemned me as a wicked doer.

^k I had this testimonie of cōscience, that thou wouldest defend mine gouernest them

16 Make

PSAL. XXXI.

6. day.

m Let death
destroye thee to
the intent that
they may hurt
no more.

n The treasures
of Gods mercie
are always laid
vp in store for
his children, al-
beit at al times
they do not en-
joy them.

" Ebr. in the se-
crete of thy face.

o That is, in a
place where
they shall haue
thy comfort, &
be hid safely
from the ene-
mies pride.

p Meaning,
there was no
citie so strong
to preserue
him, as the de-
fence of Gods
fauour.

q And so by my
rashnes and in-
fidelitie deser-
ued to haue
bene forsaken.

r Or ye that seeke his mercies.
will confirme y

16 Make thy face to shine vpon thy seruant,
and saue me through thy mercie.

17 Let me not be confounded, O Lord: for
I haue called vpon thee: let the wicked bee
put to confusion, & m to silence in the grane.

18 Let the lying lips be made dumme, which
cruelly, proudly and spitefully speake against
the righteous.

19 How great is thy goodnesse, which thou
hast layed vp for them, that feare thee!
and done to them, that trust in thee, *euen be-*
fore the sonnes of men!

20 Thou doest hide them " o priuily in thy
presence from the pride of men: thou kee-
pest them secretly in thy Tabernacle from
the strife of tongues.

21 Blessed be the Lord: for he hath shewed
his marueylous kindnesse towards mee in a
P strong citie.

22 Though I sayd in mine haste, I am cast
out of thy sight, yet thou heardest the voice
of my prayer, when I cried vnto thee.

23 Loue ye the Lord all his Saints: for the
Lorde preserueth the saythfull, and rewardeth
abundantly the proude doer.

24 All ye that trust in the Lord, be r strong,
and he shall establish your heart.

r Be constant in your vocation, & God
will confirme y you with heavenly strength.

PSAL. XXXII.

Euening

1 David punished with generous sicknesses for his
sinnes, counteth them blessed, to w^ho God doth
not impute their transgressions. s And after
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2 Lord i
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3 W
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and nig
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5 The
neyther
will com
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ment of
6 The
make hi
thou ma
of great
him.
7 Tho
nest me
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8 I wil
meanes th
saith. f
15a. 55. 6.
seth to ma
which he t
in the way
the

that he had confessed his finnes & obtained pardon, 6 He exhorteth the wicked men to lūe godly, 11 And the good to reioyce.

A Psalme of David to giue: a instruction.

1 **B**lessed is he whose wickednes is ^b forgiven, and whose sinne is couered.

2 Blessed is the man, vnto whom^e the Lord imputeth not iniquitie, and in whose spirit there is no guile.

3 When I helde my ^c tongue, my bones consumed, or when I ^d roared all the day,

4 (For thine hand is heauie vpon mee, day and night: and my moysture is turned into the drought of summer. Selah)

5 *Th* I acknowledged my sinne vnto thee, neyther hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, & thou forgauest the punishment of my sinne. Selah.

6 Therefore shall euerie one, that is godly, make his prayer vnto thee in a ^f time, when thou mayest be founde: surely in the flood of great waters & they shall not come neere him.

7 Thou art my secreete place: thou preservest me from trouble: thou compasshest mee about with ioyfull deliuerance. Selah.

8 I will instruct thee, and teach thee in the

meanes thereof are repentance and confession, which proceede of faith. ^f When necessitie causeth him to seeke to thee for helpe,

11a. 55. 6. ^g To wit, the waters and great dangers. ^h Danid promisseth to make the rest of Gods children partakers of the benefites, which he felt, & ⁱ he will diligently looke & take care to direct them in the way of saluation.

a Concerning the free remission of finnes, which is ^j chie fest point of our faith.

b To be iustified by faith, is to haue our finnes freely remitted, & to be reputed iust Rom. 4. 6.

c Betweene hope and despair.

d Neither by silence nor crying founde I ease: signifying that before ^k sinner be reconciled to God, he feelleth a perpetuall torment.

e He sheweth that as Gods mercie is the only cause of forgiveness of finnes, so the

i If men can rule brute beastes, thinke they, that God wil not bridle and tame their rage?

k He sheweth that peace and ioy of conscience in the holy Ghost is the fruite of faith.

way, that thou shalt goe, and I will guide thee with mine eye.

9 Be ye not like an horse, or like a mule, which vnderstande not : whose i mouthes thou doest binde with bit and bridle, least they come neere thee.

10 Many sorowes shall come to the wicked: but he, that trusteth in the Lorde, mercie shall compass him.

11 Be glad ye righteous, and k reioyce in the Lord, and be ioyfull all ye, that are vp-right in heart.

PSAL. XXXIII.

1 He exhorteth good men to prayse God for that hee hath not onely created all things, and by his providence governeth the same, but also is faithfull in his promises, 10 Hee understandeth mans heart, and scattereth the counsell of the wicked, 16 So that no man can be preserved by any creature or mans strength: but they that put their confidence in his mercie, shall be preserved from all aduersities.

1 Reioyce in the Lorde, O ye righteous: for it a becommeth vp-right men to be thankfull.

2 Praise y Lord with harpe: sing vnto him with viole and b instrument of ten strings.

3 Sing vnto him a new song: sing cheerfully with a loude voyce.

4 For the c word of the Lord is righteous

o It is the due- tie of the god- ly to set forth the prayses of God for his mercie & power shewed to- ward them.

b To sing on instrumēts was a part of the ceremoni- ll seruice of the Tēple, which doeth no man appertaine vnto vs, then the sacrifices, censings and lights. c The

k, counsell or commandement in governing the world.

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11 Th
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our all
12 Ble
Lorde:
for his
13 The
and beh
14 Fron
beholde
15 He
and vnde
16 The
of an hos
by fortune.
Kings & the
but only by
not like me

PSAL. XXXIII.

6.day.

and all his ^d workes are faithfull.

5 He ^e loueth righteousness & iudgement: the earth is ful of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and al the hoste of them by the breath of his mouth.

7 He ^f gathereth the waters of the sea together as vpon an heape, and layeth vp the depths in his treasures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he spake, and it was done: hee commanded, and it ["] stooode.

10 The Lord breaketh the gcounsel of the heathen, and bringeth to nought the deuises of the people.

11 The counsell of the Lord shall stand for euer, and ^y thoughts of his heart throughout all ages.

12 Blessed is that nation, whose ^b God is the Lorde: *even* the people, *that* he hath chosen for his inheritance.

13 The Lord ⁱ looketh downe from heauē, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth all them, that dwel in the earth.

15 He ^k facioneth their hearts euery one, and vnderstandeth all their workes.

16 The ^l King is not saued by ^y multitude of an hoste, *neither* is the mightie man de-

by fortune. ^k Therefore he knoweth their wicked enterprises. ^l If Kings & the mightie of the world cā not be saued by worldly meanes, but only by Gods prouidence, what haue others to trust in, that haue not like meanes?

D ii.

d That is, the effect and execution.

e Howsoeuer ^y world iudgeth of gods workes, yet he doth all things according to iustice and mercie.

f By the creatiō of the heauens and beautifull ornament, with the gathering also of the waters he setteth forth ^y power of God, that all creatures might feare him.

g *Or, was created* No counsell can preuaile against God, but he defeateth it & it shall haue euill successe.

h He sheweth that all our felicitie standeth in this, that the Lorde is our God.

i He proueth that al things are gouerned by Gods prouidence and not

l If Kings & the mightie of the world cā not be saued by worldly meanes, but only by Gods prouidence, what haue others to trust in, that haue not like meanes?

liuered

liuered by great strength.

17 A horse is a vaine helpe, and shall not deliuer any by his great strength.

18 Beholde, in the eye of the Lorde is vpon them that feare him, and vpon them, that trust in his mercie,

19 To deliuer their soules from death, and to preserue them in famine.

20 Our soule waiteth for the Lord: for he is our helpe and our shield.

21 Surely our heart shall reioyce in him, because we trusted in his holy Name.

22 Let thy mercie, O Lord, be vpon vs, as we trust in thee.

PSAL. XXXIIII.

1 After David had escaped Achish, according as it is written in the 1. Sam. 21. 11, whome in this title he calleth Abimelech (which was a general name to all the Kings of the Philistines) he prayseth God for his deliuerance, 3 Prouoking all others by his example to trust in God, feare and serue him: 14 VVho defendeth the godly with his Angels, 15 And utterly destroyeth the wicked in their sinnes.

¶ A Psalm of David, when he changed his behaviour before Abimelech, who droue him away, and he departed.

1 I Wil alway giue thanks vnto the Lord: His praise shalbe in my mouth continually.

2 My soule shall glorie in the Lord: y^e ble shall heare it, and be glad.

3 Praise ye the Lorde with mee, and let magnifie his Name together.

m God sheweth y^e towards his of his mercie, which man by no meanes is able to compass.

n Thus he speaketh in y^e name of the whole Church, which onely depende on Gods providence.

a He promisseth neuer to become vnmindfull of Gods great benefite for his deliuerance.

b They are heaten downe wth the experience of their owne euils.

6.day.

PSAL. XXXIIII.

6.day.

c Which I cō.

4 I fought the Lord, and he heard me : yea, he deliuered me out of all my ^c feare.

5 They ^d shall looke vnto him, and runne to him : and their faces shall not bee ashamed, saying,

6 This poore man cryed, & the Lorde heard him, and sau'd him out of all his troubles.

7 The ^e Angel of the Lorde pitcheth round about them, that feare him, and deliuereth them.

8 Tasse ye and see, how gracious the Lorde is: blessed is the man that trusteth in him.

9 Feare the Lorde, yee his Saintes : for nothing wanteth to them that feare him.

10 The ^f lyons do lacke and suffer hunger, but they, which seeke the Lord, shall ^g want nothing that is good.

11 Come children, hearken vnto mee: I will teache you the ^h feare of the Lord.

12 * What man is he, that desireth life, and loueth long dayes for to ⁱ see good :

13 Keepe thy tongue from euill, and thy lips, that they speake no guile.

14 Eschewe euill and doo good: seeke peace and followe after it.

15 The eyes of the Lord are vpon the righteous, and his eares are open vnto their crie.

16 But the ^k face of the Lord is against them that doo euill, to cut of their remembrance from the earth.

17 The righteous crie, and the Lorde heareth them, and deliuereth them out of all their troubles.

ceyued for the dangers where in I was.

d They shalbe bold to flee to thee for succour, whē they shall see thy mercies toward me.

e Though gods power be insufficiēt to gouern vs, yet for mans infirmitie he appointeth his Angels to watch ouer vs.

f The godly by their patient obediēce profit more then

they, which rauiue & spoyle.

g If they abyde the last triall.

h That is, the true religion & worship of god 1.Pet.3.10.

i Seing al men naturalli desire felicity, he wōdredh why they cast thēselues willingly into miserie.

k The anger of God doeth not onely destroye ^l wicked, but also aboliseth their name for euer.

D.iii.

18 The

PSAL. XXXV.

7.day.

1 When they
seeme to bee
swallowed vp
with afflictions,
then God is at
hand to deli-
uer them.

m And as Christ
saith, all the
heares of his
head.

n Their wic-
ked enterprise
shall turne to
their owne de-
struction.

o For whē they

seeme to be overcome with great dangers and death it selfe, the God
sheweth him selfe their redeemer.

18 The Lord is neere vnto them that are
of a^l contrite heart, and will saue such as
be afflicted in spirit.

19 Great are the troubles of the righteous:
but the Lorde deliuereth him out of them
all.

20 m He keepeth all his bones: not one of
them is broken.

21 But malice shal slay the wicked: & they
that hate the righteous, shall perishe.

22 The Lord^o redeemeth the soules of his
seruants: and none, that trust in him, shall
perishe.

PSAL. XXXV.

Morning.

1 So long as Saul was enemy to David, all that
had any authoritie vnder him to flatter their
King (as is y^e course of the world) did also most
cruelly persecute David: against whō he pray-
eth God to pleade and to auenge his cause, 1
That they may be taken in their nets & snares,
which they layed for him, that his innocencie
may be declared, 27 And that the innocent,
which taketh part with him, may reioyce and
praise the Name of the Lord, that thus deliue-
reth his seruant. 28 And so hee promiseth to
speake forth the iustice of the Lord, & to ma-
nifeste his Name al the dayes of his life.

A Psalm of David.

a He desireth
God to vnder-
take his cause
against them
that did perse-
cute him and
slander him.

1 PLeade thou my^a cause, O Lorde, with
them that strue with me: fight thou
against them, that fight against me.

2 b Le

2 ^b Lay hand vpon the shielde and buckler, and stand vp for mine helpe.

3 Bring out also the speare and stoppe *the way* against them, that persecute me: say vn- to my ^c f ule, I am thy saluation.

4 Let them be confounded & put to shame, that seeke after my soule: let them bee turned backe; and brought to confusion, that imagine mine hurt.

5 Let them be as chaffe before the winde, & let the Angel of the Lord ^d scatter them.

6 Let their way be darke and slipperie: and let the Angel of the Lord persecute them.

7 For ^e without cause they haue hid the pit & their net for me: without cause haue they digged a pit for my soule.

8 Let destruction come vpon ^f him at vn- wares, and let his net, that he hath layed pri- uily, take him: let him fall into ^g the same destruction.

9 Then my soule shalbe ioyful in the Lord: it shall reioyce in his saluation.

10 All my ^h bones shal say, Lord, who is like vnto thee, which deliuerest the poore from him, that is to strong for him! yea, the poore and him that is in miserie, from him that spoyleth him!

11 ⁱ Cruel witnesses did rise vp: they asked of me things that I knewe not.

12 They rewarded me euil for good, to ^k haue spoyled my soule.

gaint the children of God. ^h He attributeth his deliuerance onely to God, praying him therefore both in soule & body. ⁱ That would not suffer me to purge my self. ^k To haue taken from me all comfort, and brought me into despaire.

b Albeit God can with his breath destroy al his enemies, yet the holy Ghost attri- buteth vnto him these out- ward weapons to assure vs of his present power.

c Assure me a- gainst these te- tations, that thou art the antour of my saluation.

d Smite them with the spirit of giddines that their en- terprises may be foolish, and they receyue iust reward.

e Shewing that we may not cal God to be a re- uenger, but on- ly for his glo- ry, and when our cause is iust.

f Whe he pro- miseth to him- selfe peace.

g Which hee prepared a-

I I prayed for
them w inward
affection, as I
would haue
done for my
selfe: or, I de-
clared mine af-
fection w bow-
ing down mine
head.

m When they
sawe me ready
to slip, & as one
that halted for
infirmities.

n With their
rayling words.
o The worde
signifieth cakes
meaning, that
y proud con-
tears at their
deintie feastes
scoffe, raille, &
conspire his
death.

p In token of
contempt and
mocking.

l Or, clefs of
the earth: mean-
ing him selfe
and others in
their miserie.

q They reioy-
ced as though
they had nowe
seene David o-
uerthrowen.

13 Yet I, when they were sicke, I was clothed
with a sacke: I humbled my soule with fa-
sting: and ^lmy prayer was turned vpon my
bosome.

14 I behaued my selfe as to ^mmy friend, or as to
my brother: I humbled my selfe, mourning
as one that bewayleth his mother.

15 But in mine ^maduersitie they reioyced, &
gathered them selues together: the abiectes
assembled themselves against me, and I knew
not: they tare ⁿme and ceased not,

16 With the false skoffers at ^obankets, gna-
shing their teeth against me.

17 Lord, how long wilt thou behold ^{this} de-
liver my soule from their tumult, ^{eu}en my de-
solate ^{soule} from the lions.

18 So will I giue thee thanks in a great
Congregation: I will prayse thee among
much people.

19 Let not them that are mine enemies, vn-
iustly reioyce ouer mee, neyther let them
Pwinke with the eye, that hate me without
a cause.

20 For they speake not as friends: but they
imagine deceitfull words against the ["]quiet
of the lande.

21 And they gaped on me w their mouthes,
saying, Aha, aha, ^qour eye hath seene.

22 Thou hast seene it, O Lord: keepe not si-
lence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, ^{eu}en to
my cause, my God, and my Lord.

24 Iudge me, O Lord my God, according to
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25 I

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q To his

PSAL. XXXV.

7.day.

thy^r righteousness, & let them not reioyce ouer me.

25 Let them not say in their hearts, ^rO our soule reioyce: neyther let them saye, Wee haue deuoured him.

26 Let them be confounded, and put to shame^r together, that reioyce at mine hurt: let them be clothed^u with confusion and shame, that lift vp them selues against me.

27 *But* let them be ioyfull and glad, ^x that loue my righteousness: yea, let them say alway, Let the Lord be magnified, which loueth the ^y prosperitie of his seruant.

28 And my tongue shall vtter thy righteousness, and thy prayse euery day.

shall alwayes be verified against them, that persecute the faithfull.

^x That at least fauour my right, though they be not able to helpe me.

^y He exhorteth the Church to prayse God for the deliuerance of his seruants, and for the destruction of his aduersaries.

^r It is the iustice of God to giue to the oppressers affliction & torme^t, and to the oppressed aide & reliefe, 2. Thes. 1. 6.

^s Because we haue ^y, which we sought for, seeing he is destroyed.

^t That is, at once, were they neuer so many or mighty.

^u This prayer

PSAL. XXXVI.

1 The Prophet grievously vexed by the wicked, doeth complaine of their malicious wickednes. 6 Then he turneth to consider the unspeakable goodnes of God towards all creatures: 9 But specially towards his children, that by the faith thereof he may be comforted and assured of his deliuerance by this ordinarie course of Gods worke, 13 VVho in the end destroyeth the wicked and saue^th the iust.

^qTo him that excelleth. A Psalm of David, the seruant of the Lord.

1 Wic-

a I see euident-
lye by his
deedes, that
sinne pussheth
forward the
reprobate fro
wickednes to
wickednes, al-
beit he go a-
bout to couer
his impietie.
b Though all
other detest
his vyle sinne,
yet hee him-
selfe seeth it
not.

c The repro-
bate mocke at
wholsome do-
ctrine and put
not difference
between good
and euill.

d By descri-
bing at large
the nature of
the reprobate,
hee admoni-
sheth the god-
ly to beware
of these vices.

e Though wic-
kednes seemeth to euerslowe all the worlde, yet by thine heauen-
ly prouidence thou gouernest heauen and earth. *Ebr. the man-
naines of God: for whatsoeuer is excellent, is thus called.* f The depth
of thy prouidence gouerneth all things, and disposeth them, albeit
the wicked seeme to ouerwhelme the worlde. g Onely Gods chil-
dren haue ynough of all things both concerning this life and the
life to come.

1 Wickednes sayth to y wicked mā,^a e-
uen in mine heart, *that there is no*
feare of God before his eyes.

2 For he^b flattereth himselfe in his owne
eyes, while his iniquitie is founde worthy to
be hated.

3 The wordes of his mouth are iniquitie &
deceit: he hath left of to vnderstand and
to do good.

4 He^d imagineth mischief vpon his bed:
he setteth himselfe vpon a way, *that is not*
good and doth not abhorre euill.

5 Thy^e mercy, O Lorde, *reacheth vnto the*
heauens, and thy faithfulnessse vnto the
cloudes.

6 Thy righteousnessse is like the mightie
mountains: thy iudgements are like a great
f deepe: thou, Lorde, doest saue man and
beast.

7 How excellēt is thy mercy, O God! ther-
fore the children of men trust vnder the
shadowe of thy wynges.

8 They shalbe g satisfied with the fatnesse
of thine house, and thou shalt giue them
drinke out of the riuer of thy pleasures.

9 For with thee is the well of life, and is

thy lig-
10 Ext
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11 Len
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PSAL. XXXVII. 7.day.

thy light shall we see light.

10 Extend thy louing kindnes vnto them that know thee, & thy righteousness vnto them that are vpright in heart.

11 Let not the ^a foote of pride come against me, and let not the hand of the wicked men moue me.

12 ^k There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

power of the wicked driue me away. ^k That is, in their pride wherein they flatter them selues.

PSAL. XXXVII. Euening.

ⁱ This Psalm conteineth exhortation and consolation for the weake, that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For how prosperously soeuer the wicked do liue for the time, hee doeth affirme their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies: 11 And how miserably that the righteous seemeth to liue in the world, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked and preserved.

¶ A Psalm of David.

ⁱ Freat not ^a thy selfe because of the wicked men, neither be enuious for the euill doers.

^a For they shall soone be ^b cut down like grasse, & shal wither as the Greene herbe. to make our state the better. ^b For Gods iudgement cutteth downe their state in a moment.

^h He sheweth who are Gods children, to wit, they that knowe hym, and leade their liues vprightly ⁱ Let not the proude aduance himself against me, neither the

^a He admonisheth vs neither to vexe our selues for the prosperous estate of the wicked, neither to desire

3 ^c Trust

- c To trust in God, & do according to his will, are sure tokens, that his providence will neuer faile vs.
- d Be not led by thine owne wisdom, but obey God, & he will finish his worke in thee.
- e As the hope of the daulight causeth vs not to be offended with the darkness of the night: so ought we patiently to trust that God will cleare our cause and restore vs to our right.
- f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauoureth their doings,
- Iob. 21. g Meaning, except he moderate his affections, he shall be led to do as they do.
- h He correcteth the impaciencie of our nature, which can not abide till the fulnes of Gods time be come. *Matt. 13.*
- i The godly are assured that the power and craft of the wicked shall not preuaile against them, but fall on their own necks, and therefore ought paciētly to abide Gods time, and in the meane while bewaile their sinnes, and offer vp their teares as a sacrifice of their obedience.
- 3 ^c Trust thou in the Lord and do good: dwel in the land, and thou shalt be fed assuredly.
- 4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.
- 5 ^d Commit thy way vnto the Lorde, and trust in him, and he shall bring it to passe.
- 6 And he shall bring forth thy righteousness as the light, and thy iudgement as the noone day.
- 7 Waite patiently vpon the Lord & hope in him: create not thy selfe for him ^f which prospereth in his way: nor for the man that bringeth *his* enterprises to passe.
- 8 Cease from anger, and leaue of wrath: fret not thy selfe ^g also to do euill.
- 9 For euill doers shall be cut of, and they that waite vpon the Lord, they shall inherit the land.
- 10 ^h Therefore yet a litle whyle, and the wicked shall not *appeare*, and thou shalt looke after his place, & he shall not *be found*.
- 11 But ^{*} meeke men shall possesse the earth, and shall haue their delite in the multitude of peace.
- 12 ⁱ The wicked praesifeth against the iust, and gnasheth his teeth against him.

13 But the Lord shal laugh him to scorne: for he seeth, that his day is comming.

14 The wicked haue drawn their sword, and haue bent their bow, to cast down the poore and needie, and to slay such as be of vp-
right conuersation.

15 But their sword shall enter into their owne heart, & their bowes shalbe broken.

16 A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shal bee broke: but the Lord vpholdeth y iust men.

18 The Lorde knoweth the dayes of vp-
right men, & their inheritance shalbe per-
petuall.

19 They shall not bee confounded in the
perilous time, and in the dayes of famine
they shall haue m ynough.

20 But the wicked shall perish, and the e-
nemies of the Lord shalbe consumed as the
fat of lambes: euen with the smoke shall
they consume away.

21 The wicked boroweth and payeth not
agayne: but the righteous is mercifull, &
gueth.

22 For such as be blessed of God, shall in-
herit the land, and they that be cursed of
him, shalbe cut of.

23 The paths of man are directed by the
Lord: for he loueth his way.

24 Though he fall, he shall not bee cast
of: for the Lord putteth vnder his hand.

25 I

k For they are
daily fed as w
Manna from
heauen, and
haue sufficiēt,
when the wic-
ked haue ne-
uer ynough, but
euer hunger.

l God knoweth
what daungers
hang ouer his,
and by what
meanes to de-
liuer them.

m For God wil
giue them con-
tented minds,
and that which
shalbe necessa-
rie.

n They shal va-
nish away sud-
denly: for they
are fed for the
daye of slaugh-
ter.

o God so sur-
nisseth him w
his blessing, y
he is able to
helpe others.

p God prospe-
reth the faith-
full, because
they walke in
his wayes with
an vp-
right con-
science.

q When God
doeth exercise
his faith w di-
uers tentatiōs.

r Though the
iust man dye,
yet Gods bles-
sings are exten-
ded to his po-
steritie, and
though God
suffer some iust
man to lacke
temporall be-
nefit, yet he
recompenseth
him with spiri-
tuall treasures.
f They shal cō-
tinually be pre-
serued vnder
Gods winges,
and haue at
least inwarde
rest.

t These three
points are re-
quired of the
faithfull, that
their talke bee
godly, that
Gods Law be
in their heart,
and that their
life be vpight.
u For though
it be sometime
so expedient
both for Gods
glorie & their
saluation, yet
he will ap-
proue their

cause, and reuenge their wrong. x So that the prosperitie of the
wicked is but as a cloude, which vanissheth away in a moment.

25 I haue bene yong and am old: yet I saw
neuer the righteous forsake, nor his scede
begging bread.

26 But he is euer mercifull and lendeth, &
his seed enioyeth the blessing.

27 Flee from euill and do good, and dwell
for euer.

28 For the Lord loueth iudgement, and
forsaketh not his Sainctes: they shal bee
preserued for euermore: but the seede of
the wicked shalbe cut of.

29 The righteous men shall inherite the
land, and dwell therein for euer.

30 The mouth of the righteous will
speake of wisdome, & his tongue wil talke
of iudgement.

31 For the Law of his God is in his heart,
and his steppes shall not slide.

32 The wicked watcheth the righteous,
and seeketh to slay him.

33 But the Lord will not leaue him in his
hand, nor condēne him, whē he is iudged.

34 Waite thou on the Lord, and keepe his
way, and he shall exalt thee, that thou shalt
inherite the lande: when the wicked men
shall perish, thou shalt see.

35 I haue seen the wicked strōg, & sprea-
ding himsef like a greene bay tree.

36 Yet he x passed away, and lo, hee was
gone, & I sought him, but he could not be
founde.

37 Y the iust
38 Bu
ed tog
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39 Bu
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40 For
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e Thy sickne

PSAL. XXXVIII. 8.day.

37 ¶ Marke the vpright man, and beholde the iust: for the end of *that* man is peace.

38 But the transgressours shalbe destroyed together, and the ende of the wicked shalbe cut of.

39 But the *z* saluatiō of the righteous men shalbe of the Lord: he shalbe their strength in the time of trouble.

40 For the Lord shall helpe them, & deliuer them: he shal deliuer them from the wicked, and shall saue them, because they trust in him.

though for a time God proue them by sundrie tentations.

y He exhorteth the faithfull to marke diligently the exāples both of Gods mercies, & also of his iudgements.

z He sheweth that the patiens hope of the godly is neuer in vaine, but in the ende hath good successe,

PSAL. XXXVIII. Morning.

1 David lying sicke of some grieuous disease, acknowledgeth himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 5 He uttereth the greatnes of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 22 But in the ende with firme confidence hee commendeth his cause to God, and hopeeth for speedie helpe at his hand.

¶ A Psalm of David for a remembrance.

1 O Lord, rebuke me not in thine *b* anger, neither chastise me in thy wrath
2 For thine *c* arrowes haue light vpō me, and thyne hand lyeth vpon me.

a To put himselfe and others in minde of Gods chastisement for sinne.

b Hee desireth not to be exempted from Gods rodde, but that he would moderate his hand, that he might be able to beare it.
c Thy sickenes, wherewith thou hast visited me.

3 There

d David acknowledgeth God to be iust in his punishments, because his sinnes had deserued much more.

e He confesseth his sinnes, Gods iustice, and maketh prayer his refuge.

f That rather gaue place to myne owne lustes, then to the wil of God.
Or, blacke, as one that is disfigured and consumed with sicknesses.

g This example warneth vs neuer to despaire, be the torment neuer so great: but alwayes to cry vnto God with

sure trust for deliuerance. "Ebr. runneth about, or, is tossed to and fro: meaning, that he was d. stitute of all helpe and counsell.

h My sight sayeth me for very sorowe. i Partly for feare, partly for pryde they denied all duetye and friendship. k I can haue no audience before men, and therefore patiently waite for the helpe of God.

3 There is nothing found in my flesh, because of thine anger: neither is there rest in my bones because of my^d sinne.

4 For^e mine iniquities are gone ouer mine head, and as a weightie burden they are to heauie for me.

5 My woundes are putrified, and corrupt because of^f my foolishnes.

6 I am bowed, and crooked very fore: I goⁿ mourning all the day.

7 For my reines are full of burning, and there is nothing found in my flesh.

8 I am weakened & sore brokē: I roar for the very griefe of mine heart.

9 Lord, I poure my whole desire before thee, & my sighing is not hid from thee.

13 Mine heart^a panteth: my strength faileth me, and the light of mine eyes, euen^b they are not mine owne.

11 My louers and my friendes stand aside from my plague, and myⁱ kinsmen stande as farre of.

12 They also, that seeke after my life, laye snares, and they that go about to doe me euill, talke wicked things and imagine deceit continually.

13 But I as^k a deafe man heard not, & as

8.day.

PSAL. XXXVIII.

8.day.

as a dumme man, which openeth not his mouth.

14. Thus am I as a man, that heareth not, and in whose mouth are no reproofes.

15. For on thee, O Lord, do I waite: thou wilt heare me, my Lord, my God.

16. For I sayd, Heare me, least they reioyce ouer me: for when my foote slippeth, they extoll themselues against me.

17. Surelie I am readie to halte, and my sorowe is euer before me.

18. When I declare my paine, and am sory for my sinne,

19. Then mine enemies are aliue & are mightie, and they that hate me wrongfully are many.

20. They also, that rewarde euill for good, are mine aduersaries, because I followe a goodnesse.

21. Forsake me not, O Lord: be not thou farre from me, my God.

22. Haste thee to helpe me, O my Lord, my saluation.

part of his duetie to Godward. p Which art the authour of my saluation: and thus declarerh that he prayed with sure hope of deliuerance.

PSAL. XXXIX.

1 David uttereth with what great griefe and bitternesse of mynde he was drinē to these outrageous complaints of his infirmities. 2 For he confesseth that when he had determined silence, that he brast forth yet into words that he would not, though the greatness of his grief.

E.i.

4 Then

1 That is, if they see that thou succour me not in time they will mocke and triumphe, as though thou hadst forsaken me.

m I am without hope to recover my strength.

n In my greatest miserie they most reioyce.

o He had rather haue the hatred of all y^e worlde, then to faile in any

a This was one of the chiefe fingers, 1. Chr. 16.4t.

b Albeit he had appointed with himself paciētly to haue tarried Gods leasure, yet the vehemencie of his paine caused him to breake his purpose.

c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his minde.

d He confesseth that he grudged against God, considering the greatness of his sorowes, and the shortnes of his life.

e Yet David offended in that that he reasoned wth God, as though that he were to seuer towards his weak creature. f Make me not a mocking stocke to the wicked, or wrap me not with the wicked, when they are put to shame.

4 Then he rehearseth certaine requests which taste of the infirmitie of man, 8 And mixeth with them many prayers: but all do shew a mind wonderfully troubled, that it may plainly appeare howe hee did strine mightily against death and desperation.

¶ To the excellent musician ⁊ Iedushun.

A Psalm of David.

1 I Thought, b I will take heede to my wayes, that I sinne not with my tōgue: I will keepe my mouth bridle, while the wicked is in my sight.

2 I was dumme and spake nothing: I kept silence euen from good, c & my sorow was more stirred.

3 Mine heart was hote within me, & while I was musing, the fire kindled, & d I spake with my tongue, saying,

4 Lord, let me know mine ende, and the measure of my dayes, what it is: let me knowe how long I haue to liue.

5 Behold, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.

6 Doubtles man walketh in a shadowe, & disquieteth himself in vaine: he heapeth riches, & can not tell who shall gather them.

7 And nowe Lord, what waite I for? mine hope is euen in thee.

8 Deliuer me frō al my transgressions, and make me not a rebuke vnto the f foolishe. Make me not a mocking stocke to the wicked, or wrap me not with the wicked, when they are put to shame.

9 op
10 con
11 stife
ma
euer
12 vnto
teare
foiour
13 S
couer
be no
tie, and
away al
him to t
how ha
wordes,
1 Dani
magn
deluue
toward
promi
& so d
14 As
scit G
mies, w
succom

PSAL. XXXIX.

8.day.

- 9 I should haue bene dumme, & not haue opened my mouth, because g thou didst it.
 10 Take thy plague away frō me: for I am consumed by the stroke of thine hand.
 11 When thou with rebukes doest chastise man for iniquitie, thou as a mothe^k makest hisⁱ beautie to consume: surely every man is vanitie. Selah.
 12 Heare my prayer, O Lord, and hearken vnto my crye: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.
 13 Stay *thine anger* from me, that I may recouer my strength,^k before I go hence and be not.

g Seeing my troubles came of thy providence, I ought to haue endured them patiently.

h Though thine open plagues light not euermore vpon the, yet thy secrete curse continually fretteth them.

i The word signifieth al that he desireth, as health, force, strength, beauty,

and in whatsoeuer he hath delite, so that the rod of God taketh away all that is desired in this world. k For his sorowe caused him to thinke that God would destroy him vtterly. whereby we see how harde it is for the very Saints to keepe a measure in their wordes, when death and despayre assaile them.

PSAL. XL.

- 1 David deliuered from great danger, doeth magnifie and prayse the grace of God for his deliuerance, and commendeth his providence towards all mankinde. s Then doeth hee promise to giue himself wholly to Gods service, & so declareth how God is truly worshipped.
 12 Afterwarde hee giueth thanks and prayseth God, and hauing complained of his enemies, with good courage he calleth for aide and succour.

E. ii.

g To

*To him that excelleth. A Psalme
of David.*

a Though God
deferred his
helpe, yet he
patiently a-
bode, til he was
heard.

b He hath de-
liuered me frō
moſt great dā-
gers.

c That is, a ſpe-
ciall occaſion
to prayſe him.
for Gods bene-
fites are ſo ma-
ny occaſions,
for vs to praiſe
his Name.

d To followe
their example,
which he muſt
needes do, that
truſteth not
onely in the
Lord.

e David goeth
from one kinde
of Gods fauour
to the con-
templation of
his providence
ouer all, and
confeſſeth that
his counſels to
wards vs are farre
aboue our capaci-
ties: we can not
ſo much as com-
prehend them
in order.

f Thou haſt opened mine eares to vnderſtand the
ſpiritual meaning of the ſacrifices: and here David eſteemeth the
ceremonies of the Lawe nothing in reſpect of the ſpiritual ſeruiſe.

g When thou haſt opened mine eares and heart, I was ready
to obey thee, being aſſured that I was written in the booke of liſt.

h For this ende.

1 I Waited ^a patiently for the Lord, & he
inclined vnto me, and heard my cry.

2 He brought me alſo out of the ^b horri-
ble pit, out of the myrie claye, and ſet my
feete vpon the rocke, and ordred my go-
ings.

3 And he hath put in my mouth ^c a new
ſong of prayſe vnto our God: many ſhall
ſee it and feare, and ſhall truſt in the Lord.

4 Blessed ^d the mā that maketh the Lord
his truſt, and regardeth ^d not the proude,
nor ſuch as turne aſide to lyes.

5 ^e O Lord my God, thou haſt made thy
wonderfull workes ſo many, that none can
count in order to thee thy thoughtes to-
ward vs: I woulde declare, and ſpake of
them, but they are mo then I am able to
expreſſe.

6 Sacrifice and offering thou diddeſt not
deſire: (for ^f mine eares haſt thou prepa-
red) burnt offering and ſinne offering haſt
thou not required.

7 ^g Then ſaid I, Lo, I come: for in the rolle
of the booke it is written of me,

8 I deſired to do thy good wil, O my God
yea, thy Law is within mine heart.

9 I haue declared thy rightcouſnes in the
congregation: ^h I haue opened mine eares to vnderſtand the
ſpiritual meaning of the ſacrifices: and here David eſteemeth the
ceremonies of the Lawe nothing in reſpect of the ſpiritual ſeruiſe.

g When thou haſt opened mine eares and heart, I was ready
to obey thee, being aſſured that I was written in the booke of liſt.

h For this ende.

8.day.

PSAL. XL.

8.day.

great cōgregation: loe, I wil not refraine my lippes: O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, *but* I haue declared thy ¹ truth and thy saluation: I haue not cōcealed thy mercie and thy truth from the great Cōgregation.

11 Withdraw not thou thy tender mercy from me, O Lorde: let thy mercy and thy truth alway preserue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such hold vpon me, that I am not able to looke vp: *yea*, they are mo in number then the heares of mine head: therefore mine heart hath ¹ sayled me.

13 Let it please thee, O Lorde, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be ¹ confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backward and put to rebuke, that desire mine hurt.

15 Let thē be ^m destroyed for a reward of their shame, which say vnto me, Aha, aha.

16 Let all them, that seeke thee, reioyce & be glad in thee: and let them, that loue thy saluation, say alway, ¹ The Lord be praised.

17 Though I be poore & needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarving. *on them, which they intended to haue brought vpon me.* ⁿ As the faithfull alwayes prayle God for his benefites: so the wicked mocke Gods children in their afflictions.

h In the church assembled in the Sanctuary. **i** Dauid here nombreth 3.

degrees of our saluation. Gods mercy, whereby he pitieth vs: his righteousness, which signifieth his continual protection, and his truth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

k As touching the iudgement of the flesh, I was vterly destitute of all counsell: yet faith inwardly moued mine heart to pray.

l He desireth that gods mercy may contende for him against ¹ rage of his enemies. **m** Let the same shame, & confusion light vp.

n As the

E. iii.

PSAL.

Euening.

- 1 David being grievously afflicted, bleſſeth *thē*, that pⁱtie his caſe, 9 And complayneth of the treaſon of his owne friendes and familiars, as came to paſſe in Iudas, Iohn. 13. 18. After he feeling the great mercies of God gently chaſtiſing him, and not ſuffring his enemies to triumphe againſt him, 13 Giueth moſt hearty thanks vnto God.

To him that excelleth. A Pſalme of David.

a Not condemning him as accuſed, whome God doeth viſite, knowing that there are diuers cauſes, why God layeth his hand vpon vs: yea, and afterwarde he reſtoreth vs.

b When for ſorrow and griefe of minde he eaſeth him ſelfe vpon his bed. c Thou haſt reſtored him in his ſick bed & ſent him comfort.

d That is, curſe mee, and can not haue thei^r cruell hate quenched, but with my ſhamefull death e For pretending to comfort me, hee conſpireth my death in his heart, and braggeth thereof.

1 B^leſſed is he that ^aiudgeth wiſely of ^ypoore: the Lord ſhall deliuer him in the time of trouble.

2 The Lord will keepe him, and preſerue him aliue: he ſhalbe bleſſed vpon the earth, and thou wilt not deliuer him vnto the wil of his enemies.

3 The Lord will ſtrengthen him vpon the ^bbed of ſorrow: thou haſt turned all his ^cbed in his ſickneſſe.

4 Therefore I ſayd, Lord haue mercy vpon me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ^dſpeake euil of me, ſaying, When ſhall he dye, and his name periſh?

6 And if he come to ſee me, he ſpeaketh ^elies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate mee, whiſper toge-

8.day.

PSAL. XLI.

8.day.

ther against me : *euen* against me do they
imagine mine hurt.

8 ^f A mischiefe is light vpon him , and he
that lyeth, shall no more rise.

9 Yea, my " familiar friend , whome I tru-
sted, which did eate of my bread, & hath
lifted vp the heele against me.

10 Therefore, O Lord, haue mercy vpo me,
and raise me vp : so I shall rewarde them.

11 By this I knowe that thou fauourest
me, because mine enemy doth not triumph
against me.

12 And as for me, thou vpholdest me ^h in
myne integritie, and doe st set mee before
thy ⁱ face for euer.

13 Blessed be ^j Lord God of Israel world
without end. ^k So be it, euen so be it.

ther in prosperitie of life , or in the true feare of God against all
tentations. ⁱ Shewing me euident signes of thy Fatherly prou-
dence. ^k By this repetition he stirreth vp the faithfull to prayse
God.

^f The enemies
thought by his
sharpe punish-
ments that God
was become
his mortall
emie.

^g *Ebr. The man
of my peace.*

^g As David felt
this falshood,
and as it was
chiefly accom-
plished in
Christ, Ioh. 13.
18, so shall his
members con-
tinually proue
the same.

^h Meaning, ey-

PSAL. XLII.

ⁱ The Prophet grievously complayneth, that be-
ing letted by his persecutors, he could not be pre-
sent in the Congregation of Gods people , pro-
testing that although he was separated in bo-
dy from them, yet his heart was thitherward
affectioned. 7 And last of all hee sheweth,
that he was not so farre ouercome with these
sorowes and thoughtes, 8 But that he con-
tinually put his confidence in the Lord.

E.iiii.

¶ To

To him that excelleth. A Psalm to giue instruction, ^a committed to the sonnes of Korah.

^a As a treasure
to be kept of
them, which
were of the
number of the
Leuites.

^b By these si-
militudes of
thirst and pan-
ting, he shew-
eth his seruent
desire to serue
God in his
Temple.

^c As others
take pleasure
in eating and
drinking, so he
was altogether
giuen to wee-
ping.

^d That is, how
I led the peo-
ple to serue
thee in thy Ta-
bernacle, and
now seeing my
contrary estate
I die for sorow

^e Though he
sustained grie-
uous assaultes
of the fleshe to
cast him into
despaire, yet
his faith groun-
ded on Gods accustomed mercies, getteth the victorie.

^f That is
when I remember thee in this lande of my banishment among the
mountaines. ^g Afflictions came so thicke vpon mee, that I felt my
selfe as overwhelmed: whereby he sheweth there is no ende of our
miserie, till God be pacified, and sende remedie.

1 **A**S the hart brayeth for the riuers of
water, so ^b panteth my soule after
thee, O God.

2 My soule thirsteth for God, *euē* for the
liuing God: when shal I come and appeare
before the presence of Gods?

3 ^c My teares haue bene my meate day &
night, while thei daily say vnto me, Where
is thy God?

4 When I remembred ^d these things, I
powred out my very heart, because I had
gone with the multitude, and ledde them
into the House of God with the voyce of
singing, and prayse, as a multitude that kee-
peth a feast.

5 Why art thou cast downe, my soule, &
vnquiet within me? ^e waite on God: for I
will yet giue him thanks for the helpe of
his presence.

6 My God, my soule is cast downe within
me, ^f because I remember thee, from the
land of Iorden, and Hermonim, and from
the mount Mizar.

7 *One* & deepe calleth another deepe by
the noyse of thy water spoutes: all thy
waues and thy floods are gone ouer me.

8 The Lord ^b will graunt his louing kindness in the day, and in the night shall I sing of him, *even* a prayer vnto the God of my life.

9 I will saue vnto God, *which is my rocke*, Why hast thou forgotten mee? why goe I mourning, when the enimie oppresseth me?

10 My ⁱ bones are cut asunder, while mine enemies reproch me, saying dayly vnto me, Where is thy God?

11 ^k Why art thou cast downe, my soule? and why art thou disquieted within mee? wayte on God: for I will yet giue him thanks: *he is my present helpe, and my God.*

PSAL. XLIII.

1 He prayeth to be deliuered from them which conspire against him, that he might ioyfully praise God in his holie Congregation.

1 Iudge ^a me, O GOD, and defend my cause against the vnmercifull ^b people: deliuer me from the deceitfull and wicked man.

2 For thou art the GOD of my strength: why hast thou put me away? why goe I so mourning, when the enimie oppresseth me?

3 Sende thy ^c light and thy trueth: let the lead me: let them bring me vnto thine holy Mountaine and to thy Tabernacles.

4 Then ^d will I goe vnto the altar of God, the performance of thy promises. ^d He promiseth to offer a solemne sacrifice of thanks giuing in token of his great deliuerance.

^b He assureth him selfe of Gods helpe in time to come.

ⁱ That is, I am most grievously tormented.

^k This repetition doth declare that Dauid did not overcome at once, to teach vs to be constant forasmuch as God wil certainly deliuer his.

^a He desireth God to undertake his cause against the enemies, but chiefly that he would restore him to the tabernacle

^b That is, the cruel companie of mine enemies.

^c To wit, thy fauour, which appeareth by

e Whereby he
admonisheth
the faithfull
not to relent,
but constantly
to wayte on
the Lord,
though their
troubles be
long and great

even vnto the God of my ioye & gladnes:
and vpon the harpe wil I giue thanks vn-
to thee, O God, my God.

5 Why art thou cast downe, my soule: &
why art thou disquieted within me? & wait
on God: for I will yet giue him thanks, he
is my present helpe, and my God.

PSAL. XLIIII. Morning.

1 The faithfull remember the great mercy of
God towarde his people. 9 After, they com-
plaine, because they feele it no more. 17 Al-
so they alledge the covenant made with A-
braham, for the keeping whereof they shewe
what grievous things they suffred. 23 Final-
ly they pray vnto God not to contemne their
affliction, seeing the same redoundeth to the
contempt of his honour.

¶ To him that excelleth. A Psalm to giue in-
struction, committed to the sonnes of Korah.

1 WE haue heard with our eares, O
God: our fathers haue tolde vs the
workes, that thou hast done in their dayes,
in the olde time:

2 How thou hast driuen out the heathen
with thine hand, and planted them:
how thou hast destroyed the people, and
caused them to growe.

3 For they inherited not the land by their
owne sworde, neither did their owne arme
saue them: but thy right hand, and thine
arme and the light of thy countenance, be-

a This Psalm
seemeth to
haue bene
made by some
excellent Pro-
phet for the
vse of the peo-
ple, when the
Church was
in extreame
miserie, eyther
at their return
from Babylon,
or vnder An-
tiochus, or in
such like affliction. b That is, the Canaanites. c To wit, our fathers.
d Of Canaan. e That is, our fathers.

cau

PSAL. XLIIII.

9.day. f Gods free

cause thou diddest f fauour them.

4 Thou art my King, O God : send helpe vnto **I**saakob.

5 ^h Through thee haue we thrust backe our aduersaries : by thy Name haue wee troden downe them that rose vp against vs.

6 For I do not trust in my bowe, neither can my sword saue me.

7 But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

8 Therefore wil we praise God continually, and will confesse thy name for euer. Selah.

9 But now thou art farre of, and puttest vs to confusion, and goest not forth with our armies.

10 Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle ⁿ for them selues.

11 ^{*} Thou giuest vs ^k as sheepe to be eaten, and doest scatter vs among the nations.

12 Thou sellest thy people without gaine, and doest not encrease their price.

13 Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

14 Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

not, but seeke remedie at his hands, who wounded them. which are solde for a low price, neither lokest thou for him y offesth most, but takest the first chapman.

mercy & loue is the onely fountaine and beginning of the church, Dent. 4. 37. g Because thou art our King, therefore deliuer thy people from their miserie.

h Because they & their forefathers made both one Church, they applie that to themselves, which before they did attribute to their fathers.

i As they confessed before, y their strength came of God, so now they acknowledge y this affliction came by his iust iudgement y Or, at their pleasure.

Rom. 8. 36 k Knowing god to be autor of this calamitie, they murmure

l As slaues

m I dare not
lift vp mine
head for
shame.

n Meaning, the
proud and cru-
el tyrant.

o They boast
not of their
vertues, but
declare that
they rest vpon
God in the
mids of their
afflictions: who
punished not
now their
sinnes, but by
hard afflictions
called them to
the considera-
tion of the
heavenly ioyes

[Or, whales:
meaning the
bottomles seas
of tentations.
here we see the
power of faith,
which can be o-
uercome by no
perils.

p They shewe
that they ho-
noured God
aright because
they trusted in him alone. q They take God to witnes that they were
vpright to himward. r The faithful make this their comfort, like
the wicked punish them not for their sinnes, but for Gods cause.
Mat. 5. 10. 1. Pet 4. 14. s There is no hope of recouerie, except thou
put to thine hand and raise vs vp. t Which is the onely and suffi-
cient ransom to deliuer both body and soule from all kind of slaues
and miserie.

15 My^m confusion is dayly before me, and
the shame of my face hath couered me,

16 For the voyce of the slanderer and re-
buker, for theemie andⁿ auenger.

17 All this is come vpon vs, yet doe we not
o forget thee, neither deale we falsely con-
cerning thy couenant.

18 Our heart is not turned backe: neither
our steps gone out of thy paths,

19 Albeit thou hast smitten vs downe into
the place ofⁿ dragons, and couered vs with
the shadow of death.

20 If we haue forgotten the Name of our
God, and holden vp our hands to a p strange
God,

21 Shall not God q search this out s for he
knoweth the secrets of the heart.

22 Surely for thy sake^r are we slaine con-
tinually, and are counted as sheepe for the
slaughter.

23 Vp, why sleepest thou, O Lord s awake
be not farre off for euer.

24 Wherefore hidest thou thy faces and
forgettest our miserie and our afflictions

25 For our soule is^s beaten downe vnto
the dust: our bellie cleaueth vnto y ground

26 Rise vp for our succour, and redeeme
vs for thy^t mercies sake.

9.day.

PSAL. XLV.

9.day.

1 The maiestie of Salomon, his honour, strength, beautie, riches and power are praised, and also his marriage with the Egyptian being an heathen woman is blessed, 10 If that shee can renounce her people and the lose of her country and giue her selfe wholly to her husband. Under the which figure the wonderfu'll maiestie and increase of the kingdome of Christ and the Church his spouse nowe taken of the Gentiles is described.

To him that excelleth on a Shoshannim a song of loue to giue instruction, committed to the sonnes of Korah.

1 Mine heart will utter forth a good matter: I will intreat in my workes of the King: my tongue is as the penne of a swyft writer.

2 Thou art e sayrer then the children of men: grace is powred in thy lippes, because God hath blessed thee for euer.

3 Girdethy sword vpon thy thigh, O most mightie, 4 nris, thy worshippe and thy glorye.

4 And prosper with thy glory: d ride vpo the word of true h and of meekenes and of righteousnes: so thy right hand shall teach thee terrible things.

5 Thine arrowes are sharpe to pearce the heart of the Kings enemies: therefore the people shall fall vnder thee.

6 Thy e throne, O God, is for euer and

a This was a certaine tune or an instrumēt

b Of that perfite lone that ought to be betweene the husband and the wife.

c Salomons beautie and eloquence to winne fauour with his people and his power to ouercome his enemies, is here described

d He alludeth to them that ride in chariots in their triumphes, shewing that the quiet state of a kingdome standeth in

trueth, meekenes & iustice, not in worldly pōpe & vanity. e Vnder this figure of this kingdome of iustice is set forth y euerlasting kingdome of Christ.

euer:

PSAL

euert: the scepter of thy kingdome is a scepter of righteousness.

f Hath established thy kingdome as the figure of Christ which is the peace and ioy of the Church. g In the which palace the people made thee ioyfull to see them giue thanks and reioyce for thee.

h Though hee had many kings daughters among his wines, yet hee loued Pharaohs daughter best.

i Vnder the figure of Pharaohs daughter he sheweth that y Church must cast of all carnall affections to obey Christ onely.

k He signifieth that diuers of them that be rich, shal be benefactors to the church, albeit they giue not perfit obedience to the Gospel. l Or, Zor. l There is nothing fained, nor hypocritical, but she is glorious both within & without: & howbeit the Church hath not at all times this outward glory, the fault is to be imputed onely to their owne ingratitude.

7 Thou louest righteousness, and hatest wickednes, because God, *when* thy God hath anointed thee with the oyle of gladnes aboue thy fellowes.

8 All thy garments *smell* of myrrhe and aloes, *and cassia, when thou comest out of the* yuorie palaces, & where they haue made thee glad.

9 Kings daughters *were* among thine honorable wines: vpon thy right hand did stand the h Queene in a vesture of golde of Ophir.

10 i Hearken, O daughter, and consider, & incline thine eare: forget also thine owne people and thy fathers house.

11 So shall the King haue pleasure in thy beautie: for he is thy Lord, and reuerence thou him.

12 And the k daughter of Tyrus with the rich of the people shall do homage before thy face with presents.

13 The Kinges daughter is all glorious within: her clothing is of broidred gold.

14 She shalbe brought vnto the king in raiment of needle worke: the virgins that follow after her, and her companions shall be brought vnto thee.

15 With

15 With brought, 16 In stea dren bee through 17 I will bred thro shall the world wi

1 A song dalmier with h like f the m the fite, d selues nor hi be sat beca the the q To h cor 1 G 2 T the e taine 3 T pow 4 T mer

9. day.

a scap.

l hareft

od hath

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15 With

PSAL. XLVI.

9. day.

15 With ioye and gladnesse shall they bee brought, & shal enter into y^e kinges palace.

16 In steade of thy fathers shall thy^m children bee: thou shalt make them princes through all the earth.

17 I will make thy^o Name to be remembered through all generations: therefore shall the people giue thankes vnto thee world without end.

PSAL. XLVI.

1 A song of triumphe or thankesgiuing for the deliuerance of Ierusalem, after Senacherib with his armie was drinen away, or some other like sodame and marueylous deliuerance by the mightye hand of God. 8 VVhereby the Prophet commending this great benefite, doeth exhort the faithfull to giue themselves wholy into the hand of God, douting nothing but that vnder his protectiō they shall be safe against al the assaultes of their enemies, because this is his delight to assuage the rage of the wicked, when they are most busie against the iust.

¶ To him that excelleth vpon^a Alamoth a song committed to the sonnes of Korah.

1 God is ourⁿ hope and strength, & help in^b troubles, readie to be found.

2 Therefore will not we^c feare, though the earth be moued, and though the mountaines fall into the middes of the sea.

3 Though the waters thereof^d rage and be power in defending his. c That is, we wil not be ouercome w^t feare.

d Though the afflictions rage, neuer so much, yet the riuers of Gods mercies bring sufficient comfort to his.

m They shall haue greater graces then their fathers.

n He signifieth the great compasse of Christs kingdō, which shalbe sufficient to enrich al his members.

o This must only be referred to Christ & not to Salomō.

a Which was either a musickall instrument or a solemne tune, vnto the which this Psalm was sung.

¶ Or, protection. b In al maner of troubles god sheweth his speedy mercy &

troubled,

troubled, and the mountaines shake at the surges of the same. Selah,

4 Yet there is a ^cRiuer, whose streames shal make glad the citie of God: *even* the Sanctuary of the tabernacles. of the most High.

5 God is in the middes of it: therefore shall it not be moued: God shall helpe it ^fvery earely.

6 When the nations raged, and the kingdomes were moued, God ^gthundred, and the earth melted.

7 The Lord of hostes is ^gwith vs: the God of Iaa^kob is our refuge. Selah.

8 Come, and behold the workes of the Lord, ^hwhat desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bowe and cutteth the speare, and burneth the chariots with fire.

10 Be ⁱstil and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is ⁱwith vs: the God of Iaa^kob is our refuge. Selah.

i Hee warneth them that persecute the Church to cease their crueltie: for els they shal seele that God is to strong for them, against whom they fight.

PSAL. XLVII.

Eueni^g.

1 The Prophet exhorteth all people to the worshippe of the true and ex^lti^g God, commending the mercy of God toward the posteritie

^e The riuer of Shiloah, which passed through Ierusalem:

meaning, though the defence seeme neuer so small, yet if God haue appointed it, it is sufficient.

^f Alwayes when neede requireth.

^g Elr. gave his voice.

^g They are assured that God can and will defend his Church from all dangers & enemies.

^h To wit, how oft he hath destroyed his enemies and deliuered his people.

ⁱ Hee warneth them that persecute the Church to cease their crueltie: for els they shal seele that God is to strong for them, against whom they fight.

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PSAL. XLVII.

9. day.

of Iacob: 9 And after prophesieth of the kingdome of Christ in this time of the gospel.

¶ To him that excelleth. A Psalme committed to the sonnes of Korah.

1 **A**L people ^a clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lord ^{is} high, & terrible: a great King ouer al the earth.

3 He hath ^b subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosē ^c our inheritance for vs: ⁱⁿ the glorie of Iacob whō he loued. Selah.

5 God is gone vp with triumph, ^{even} the Lord, with the ^d sounde of the trumpet.

6 Sing prayſes to God, sing prayſes: sing prayſes vnto our King, sing prayſes

7 For God ^{is} the King of all the earth: sing prayſes ^{every} one that hath ^e vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the ſhields of the world ^{belong} to God: he ^f is greatly to be exalted.

¶ He doeth allude vnto the trumpets, that were blown at ſolemne ſeaſtes: but he doeth further ſignifie the triumphe of Chriſte and his glorious aſcenſion into the heauens. e He requireth that vnderſtanding be ioyned with ſinging, leaſt the Name of God be proſaned with vayne crying. f He prayſeth Gods highnes, for that he ioyneth the great princes of the worlde (whom he calleth ſhields) to the ſellowſhip of his Church.

^a Here is figured Chriſt, vnto whom al his ſhould giue willing obedience, and who would ſhewe him ſelfe terrible to the wicked.

^b He hath made ^y Iewes, who were the keepers of the Lawe and Prophetes, ſcholemaſters to the Gentils, that they ſhuld with gladnes obey them.

^c God hath choſē vs aboue al other nations to enioy a moſt glorious inheritance.

PSAL. XLVIII.

¶ A notable deliuerance of Ieruſalem from the hand of many kings is mencioned, for ^y which
F. i. *thankes*

a Some put this difference betwene a song & Psalme, saying that it is called a song, when there is no instrument, but the voyce: & the Psalme, the contrary. The song of the Psalme is when the instruments begin, and the voyce followeth. The Psalm of the song, the contrary.

b Albeit God shew his wonders through all the worlde, yet he will be chiefly praised in his Church.

c Because the word of saluation came thence to al them that should beleue.

d Except God were y^e defence therof, neither situation nor

munition could preuaile. e They conspired and went against Gods people. f The enemies were afrayd at the sight of the Citie. g That is, of Cilicia, or of the sea called Mediterraneum, h To wit, of our fathers, so haue we proued: or, God hath performed his promises.

thanks are giuen to God, and the state of that citie is praised, that hath God so presently at all times ready to defende them. The Psalme seemeth to be made in the time of Ahaz, Ioshaphat, Asa or Ezechiah: for in their times chiefly was the citie by forrein princes assaulted.

g^a A song or Psalme committed to the sonnes of Korah.

1 Great is the Lorde, and greatly to be prayed, in the^b Citie of ou: God, euen vpon his holy Mountaine.

2 Mount Zion, lying Northwarde, is faire in situation: it is the^c ioy of the whole earth, & the citie of the great King.

3 In the palaces thereof God is knowne for a^d refuge.

4 For lo, the Kings were^e gathered, & went together.

5 When they saw^f it, they marueiled: they were astonied, and suddenly driuen backe.

6 Feare came there vpon them, & sorow, as vpon a woman in trauaile.

7 As with an East winde thou breakest the shippes^g of Tarshish, so were they destroyed.

8 As we haue^h heard, so haue we seene the Citie of the Lorde of hostes, in the Citie of our God: God will stablish it for euer. Selah.

9 We waite for thy louing kindnes, O God

people. f The enemies were afrayd at the sight of the Citie.

g That is, of Cilicia, or of the sea called Mediterraneum, h To wit, of our fathers, so haue we proued: or, God hath performed his promises.

in the middes of thy Temple.

10 O God, according vnto thy Name, so is thy prayse vnto the ⁱ worlds ende: thy right hand is ful of righteousness.

11 Let ^k mount Zion reioyce, and the daughters of Iudah be glad, because of thy iudgements.

12 ^l Compassie about Zion, and goe round about it, and tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posteritie.

14 For this God is our God for euer and euer: he shalbe our guide vnto the death.

lenice and strength Gods blessings did also appeare: but the chief is to be referred to Gods sauour & secret defence, who neuer leaueth his.

ⁱ In all places where thy Name shalbe heard of men shal praise thee whē thei heare of thy marueylous works.

^k Let Ierusalem & the cities of Iudea reioyce for thy iust iudgements against thine enemies.

^l For in this outwaide de-

PSAL. XLIX.

¹ The holy Ghost calleth al men to the consideration of mans life, 7 Shewing them not to be most blessed, that are most wealthis, and therefore not to be feared: but contrariwise he listeth vp our mindes to consider howe all things are ruled by Gods prouidence: ¹⁴ VVho as he iudgeth these worldly misers to euermore torment: ¹⁵ So doth he preserve his and will rewardeth: ⁱⁿ the days of the resurrection, ². The. 1. 6.

[¶] To him that excelleth. A Psalm committed to the sonnes of Korah.

¹ HEare ^a this, all ye people: giue eare, all ye that dwell in the world,

² As well lowe as he, both riche and poore.

F.ii.

3 My

^a He will intreat how god governeth the worlde by his prouidence, which can not be perceived by the iudgement of y^e flesh.

h Though wickednes reigne
& enemies rage
seeing God wil
execute his
iudgements a-
gainst the wic-
ked in time
conuenient?

c To trust in
riches is more
madnes, seeing
thei cā neither
restore life nor
prolong it.

d That is, so
rare, or not to
be found, as pro-
phesie was pre-
cious in the
dayes of Eli, 1.
Sam. 3. 1.

e Meaning, it is
impossible to
liue for euer:
also that life &
death are only
in gods hands.
f In that that
death maketh
no difference
betweene the
persons.

g That is, not
to their chil-
dren, but to
strangers. Yet the wicked profite not by these examples, but still

dreame an immortalitie in earth. **||** Or, labour that their name may be famous in earth. **h** As touching the death of the body. **i** They speake and do the same thing that their fathers dyd. **k** As sheepe are gathered into the folde, so shall they be brought to the graue. **l** Because they haue no part of life euerallasting.

3 My mouth shal speake of wisdom, & the meditation of mine heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore should I ^b feare in the euill dayes, when iniquitie shall compass me about, as at mine heeles?

6 They trust in their ^c goods, & boast themselves in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: hee can not giue his raunsome to God,

8 (So ^d precious is the redemption of their soules, ^e and the continuance for euer)

9 That hee may liue still for euer, and not see the graue.

10 For he seeth that wise men ^f dye, & also that the ignorant and foolish perish, and leaue their riches for ^g others.

11 Yet they thinke, their houses, and their habitations shall continue for euer, euen from generation to generation, and ^h call their lands by their names.

12 But man shall not continue in honour: he is like the ⁱ beastes that dye.

13 This their way vttereth their foolishnes: yet their posteritie delite in their talk. Selah.

14 ^k Like sheepe they lie in graue: death de-

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domina
their be
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15 But
power o
Selah.

16 Be
riche, an
creased.

17 * Fo
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after his

18 For
selfe: and
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his fath

20 Man
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8 VVhic
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uocation,

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PSAL. XLIX. 9.day.

uouret^h them, and the righteous shall haue domination ouer them in the ^morning: for their beautie shall consume, *when they shall* go from their house to graue.

15 But God shal deliuer my soule from the power of the graue: " for he wil receiue me. Selah.

16 Be not thou afrayed when one is made riche, and when the glorie of his house is increased.

17 * For he shall take nothing away when he dyeth, neither shall his pompe descend after him.

18 For while he liued, " he reioyced himselfe: and " men will prayse thee, when thou makest much of thy selfe.

19 "o He shall enter into the generation of his fathers, P and they shall not liue for euer.

20 Man is in honour, and q vnderstandeth not: he is like to beasts that perish.

PSAL. I.. Morning.

1 Because the Church is alway full of hypocrites, 8 VVhich do imagine that God wil be worshipped with outwarde ceremonies only, without y heart: and especially the Iewes were of this opinion, because of their figures & ceremonies of the law, thinking that their sacrifices were sufficient, 21 Therefore the Prophet doth reprove this grosse error, and pronounceth y Name of God to be blasphemed, where holmes is set in ceremonies. 23 For he declareth the worship of God to be spiritual, whereof are two principal partes, inuocation, and thankesgiuing.

F.iii.

¶

m Christs coming is as the morning, when the elect shall reigne with Christ their head ouer the wicked.

¶ Or, because hee hath receiued me.

Iob 27.19.

1. Tim. 6.7.

" Ebre. he blessed his soule.

" The flatterers prayse them y line in delights & pleasures.

¶ Or, his soule.

o And not passe y time appointed for lyfe.

p Both they & their fathers shal liue here but a while, & at length dye for euer.

q He cōdēneth mans ingratitude, who hauing receiued excellent gifts of god, abuseth the like a beast to his own cōdemnation.

a Who was either the autor, **i** or a chiefe singer, to who it was committed.

b To plead against his displeasing people before heauen and earth.

c Because god had chosen it to haue his Name there called vpon, & also his image shined there in the doctrine of the Law.

d As whē God gaue his Law in mount Sinai he appeared terrible with thunder and tempest so will he appeare terrible to take a count for the keeping thereof.

e As witnesses against the hypocrites.

f God in respect of his elect calleth the whole body holy, Saintes and his people. g Which should knowe that sacrifices are seales of the couenant betweene God and his people, and not set religion therein. h For I passe not for sacrifices, except the true vse be there, which is to cōfirme your faith in my promises. i Though he did delite in sacrifice, yet had he no neede of mans helpe thereunto.

g A Psalm of a Asaph.

THe God of gods, *euē* the Lorde hath spoken and called the **b** earth from the rising vp of the sunne vnto the going downe thereof.

2 Out of Zion, *which is the* **c** perfection of beautie, hath God shined.

3 Our God shall come and shall not keepe silence: **d** a fire shall deuoure before him, and a mightie tempest shall be moued round about him.

4 He shall call the heauen aboue, and **e** the earth to iudge his people.

5 Gather my **f** Saintes together vnto mee, those that make a couenaunt with mee with **g** sacrifice.

6 And the heauens shall declare his righteousness: for God is iudge him selfe Selah.

7 Heare, O my people, & I wil speake: *heart,* O Israel, and I will testifie vnto thee: *for* I am God, *euē* thy God.

8 I will not **h** reprove thee for thy sacrifices, or thy burnt offerings, *that haue not bene* continually before me.

9 I wil take no bullocke out of thine house, *nor* goates out of thy foldes.

10 **i** For all the beasts of the forest are mine, *and* the beasts on a thousand mountaines.

11 Which should knowe that sacrifices are seales of the couenant betweene God and his people, and not set religion therein. **h** For I passe not for sacrifices, except the true vse be there, which is to cōfirme your faith in my promises. **i** Though he did delite in sacrifice, yet had he no neede of mans helpe thereunto.

11 I know al the foules on the mountaine:
and the wilde beasts of the field are mine.

12 If I be hungrie, I wil not tel thee: for the
world is mine, and all that therein is.

13 ^k Wil I eate the flesh of bulles? or drinke
the blood of goates?

14 Offer vnto God prayse, and I paye thy
vowes vnto the most High,

15 And call vpon me in the day of trouble:
^{so} wil I deliuer thee, and thou shalt glorifie
mee.

16 But vnto the wicked saide God, ^m What
hast thou to do to declare mine ordinances,
that thou shouldest take my couenant in
thy mounth,

17 Seeing thou hatest ⁿ to be reformed, and
hast cast my wordes behinde thee?

18 For when thou seest a theef, ^o thou run-
nest with him, and thou art partaker with
the adulterers.

19 Thou giuest thy mouth to euill, and with
thy tongue thou forgest deceit.

20 Thou P sittest, and speakest against thy
brother, and slanderest thy mothers sonne

21 These things hast thou done, and I helde
my tongue: therefore thou thoughtest that
I was like thee: but I will reprocue thee, and
^q set them in order before thee.

22 Oh consider this, ye that forget God, lest
I teare you in pieces, and there be none that
candeluer you.

^q I will write all thy wicked deedes in a rolle, and make thee to
reade and acknowledge them whether thou wilt or no.

^k Though mā
life for the in-
firmities therof
hath neede of
foode, yet God,
whose lyfe
quickeneth all
the world, hath
no neede of
such meanes.
I shew thy self
mindfull of
Gods benefites
by thanksgi-
uing.

^m Why doest
thou saie to
be of my peo-
ple & talkest of
my couenant,
seeing thou art
but an hypo-
crite?

ⁿ And to liue
according to
my word.

^o He sheweth
what are the
frutes of them
that contemne
Gods worde.

^p He noteth
the crueltie of
hypocrites,
which spare
not in their
talk or iudge-
ment their own
mothers sonne

2 Under the
which is con-
tained faith &
inuocation.

23 He that offreth ^rpraise, shal glorifie me
and to him, that ^sdisposeth his waye aright,
will I ^tshew the saluation of God.

f As God hath appointed. t That is, declare my self to be his Sauour.

PSAL. LI.

1 *When David was rebuked by the Prophete
Nathā for his great offences, he did not only ac-
knowledge the same to God with protestation
of his natural corruption and iniquitie, but also
left a memorial thereof to his posteritie. 7 Ther-
fore first he desireth God to forgive his finnes, 10
And to renue in him his holy Spirit, 13 VVith
promes that he will not be vnmindfull of those
great graces. 18 Finally fearing least God would
punishe the whole Church for his fault, hee re-
quireth that he would rather increase his graci-
towards the same.*

a To reprove
him because he
had committed
so horrible sins
and lyen in the
same without
repentance
more then a
whole yeere.

b As his sins
were manifold
and great, so he
requireth that
God wold giue
him the feeling
of his excellent
and abundant
mercies.

c My finnes sticke so fast in
mee, that I haue neede of some singular kinde of washing.

d My conscience accuseth mee, so that I can haue no rest, tyll I be
reconciled.

f To him that excelleth. A Psalm of David,
when the Prophet Nathan came vnto him,
after he had gone in to Bath-sheba.

1 **H**ue mercy vpon me, O God, ^b accord-
ing to thy louing kindnes: according
to the multitude of thy compassions put a-
way mine iniquities.

2 Wash me ^c thoroughly from mine iniqui-
tie, and cleanse me from my sinne.

3 For I ^d know mine iniquities, & my sinne
is euer before me.

4 Against thee, against thee onely haue I sinned, and done euill in thy sight, that thou maiest be iust when thou speakest, and pure when thou iudget.

5 Beholde, I was borne in iniquitie, and in sinne hath my mother conceyued me.

6 Behold, thou ^h louest truth in the inward affections: therefore hast thou taught mee wisdom in the secretes of mine heart.

7 Purge me with ^h hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.

8 Make me to heare ioy and gladnes, ^h as the bones, which thou hast broken, may reioyce.

9 Hide thy face from my sinnes, and put away all mine iniquities.

10 ^h Create in me a cleane heart, O God, & renew a right spirit within me.

11 Cast me not away from thy presence, & take not thine holy spirit from me.

12 Restore to me the ioy of thy saluation, & stablish me with thy ^h free Spirit.

13 Then shall I teach thy wayes vnto the wicked, and sinners shall be conuerted vnto thee.

14 Deliuer me from ^m blood, O God, which ^h is the God of my saluation, and my tongue shall sing ioyfully of thy righteousness.

Spirit is cold in vs, to haue it againe renewed is as a newe creation.

^k Which may assure me that I am drawne out of the slaue-rie of sinne. I He promiseth to enleuour that others by his exaple may turne to God. ^m From the murder of Vniah, and the others that were slaine with him, 2. Sam. 11. 17.

e When thou giuest sentence against sinners, they must needs confesse thee to be iust, and themselues sinners.

f He confesseth that God, who longeth purenes of heart may iustly destroy man, who of nature is a sinner, much more him whom he had instructed in his heauely wisdom.

Lamit. 14. 6.

g He meaneth Gods comfortable mercies towards repentant sinners.

h By the bones he vnderstandeth all strength of soule & body, which by cares & mourning are consumed.

i He confesseth that when gods

n By giuing me
occasion to
prayse thee,
when thou
shalt forgieue
my finnes.

o Which is a
wounding of
the heart, pro-
ceeding of
fayth, which
seeketh vnto
God for mercy.

p He prayeth
for the whole
Church, be-
cause through
his sinne it was

in daunger of Gods iudgement. q That is, iust and lawfull, applyed
to their right ende, which is the exercise of fayth and repentance.

15 n Open thou my lippes, O Lorde, and my
mouth shall shew forth thy prayse.

16 For thou desirest no sacrifice, though I
would giue it: thou delitest not in burnt of-
fring.

17 The sacrifices of God are a contrite spi-
rite: a contrite and a broken heart, O God,
thou wilt not despise.

18 Be fauourable vnto P Zion for thy good
pleasure: build the walles of Ierusalem.

19 Then shalt thou accept the sacrifices of
righteousnes, *even* the burnt offering and
oblation: then shall they offer calues vpon
thine altar.

PSAL. LII.

1 *Dauid describeth the arrogant tyrannie of his
aduersarie Doeg: who by false surmises caused
Ahimelech with the rest of the Priestes to be
slaine. 5 Dauid prophesieth his destruction, 11
And encourageth the faithful to put their con-
fidence in God, whose iudgements are most shew
against his aduersaries. 9 And finally here
dreth thanks to God for his deliuerance. In
this Psalme is lively set forth the kingdom of
Antichrist.*

a O Doeg,
which hast cre-
dit with the ty-
rant Saul, and
hast power to
murder the
saints of God.

¶ To him that excelleth. A Psalme of Dauid
giue instruction. VVhē Doeg the Edomite came
and shewed Saul, and saide to him, Dauid
come to the house of Ahimelech.

1 **W**HY boastest thou thy selfe in thy
kednes, O a man of power? the

ing kindne
: Thy ro
like a sharp
: Thou d
les, more t
4 Thou le
O deceiptfu
5 So shall
shall take
tabernacle,
of the liuin
6 The e ri
and shall la
7 Behold
his strength
of his rich
malice:

8 But I sha
the house o
of God for
9 I wil al
done this,
cause it is g

wicked. 1
mong the ser
godlinesse.
grace and pro

1 He descri
altie, s
they leake
liuerance
together.

PSAL. LII.

10.day.

ing kindnes of God endureth dayly.

1 Thy tongue imagineth ^b mischief, and is like a sharpe rasor, that cutteth deceitfully.

2 Thou doest loue euill more then good, & les, more then to speake the "truth. Selah.

3 Thou louest all wordes that may destroy, O deceytfull tongue!

4 So shall God ^c destroy thee for euer: hee shall take thee and plucke thee out of thy tabernacle, and ^d roote thee out of the lande of the liuing. Selah.

5 The ^e righteous also shall see it, ^f & feare, and shall laugh at him, saying,

6 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength ^g in his malice.

7 But I shall be like a ^h greene oliue tree in the house of God: for I trusted in the mercie of God for euer and euer.

8 I wil alway praise thee, for that thou hast done ⁱ this, and I will ^j hope in thy Name, because it is good before thy Saints.

wicked. | Or, in his substance. ^g He reioyceth to haue a place among the seruants of God, that he may growe in the knowledge of godlinesse. ^h Executed this vengeance. | Or, wayte vpon thy grace and promes.

PSAL. LIII.

Euening.

1 He describeth the crooked nature, 4 The crueltie, 5 And punishment of the wicked, when they leake not for it, 6 And desireth the deliurance of the godly, that they may reioyce together.

^b Thy malice moueth thee by craftie flatteries and lyes to accuse and destroy the innocents.

"Ebr. righte-ousnes.

^c Though God forbear for a time, yet at length he will recompence thy falshood.

^d Albeit thou seeme to bee neuer so sure settled.

^e For the eyes of the reprobare are shut vp at Gods iudgements.

^f With ioyfull reuerence, seeing that he taketh their part agaynst the

^a Which was an instrument or kind of note.

^b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that ^y people haue no God.

^c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God.

Rom. 3. 10.

^d Dauid pronounceth Gods vengeance against cruell governors, who having charge to defend and preserve Gods people, do most cruelly deuour them.

^e When they thought there was none occasion to seeke the sodaine vengeance of God lighted vpon them. ^f Be the enuie power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

^g To him that excelleth on ^a Mahalath. A Psalme of Dauid to giue instruction.

¹ **T**He foole hath said in his heart, There is ^b no God. They haue corrupted & done abominable wickednes: there is none that doth good.

² God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and ^c seeke God.

³ * Euerie one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

⁴ Do not the ^d workers of iniquitie knowe ^y they eate vp my people as they eat bread: they call not vpon God.

⁵ There they were afraide for feare, where no ^e feare was: for God hath scattered the ^f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them of.

⁶ Oh giue saluation vnto Israel out of Zion when God turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shall be glad.

PSAL. LIIII.

¹ Dauid brought into great danger by the reuile of the Ziphims, ⁵ Calleth vpon the Name of God to destroy his enemies, ⁶ Promiseth sacrifice & free offrings for so great deliuerance.

^g To him that excelleth on ^a Mahalath. A Psalme of Dauid to giue instruction.

¹ **S**Aue thy people.

² O God the wordes of thy mouth.

³ For by strength of thy wordes thou hast destroyed the tyrantes.

⁴ Behold, O God before thee.

⁵ He shall be cut off.

⁶ Then I will praise thee.

⁷ For he hath made his name knowne.

⁸ According to thy wordes thou shalt be praised.

⁹ Dauid brought into great danger by the reuile of the Ziphims.

¹⁰ Calleth vpon the Name of God to destroy his enemies.

¹¹ Promiseth sacrifice & free offrings for so great deliuerance.

¹² He shall be cut off.

¹³ Then I will praise thee.

¹⁴ For he hath made his name knowne.

¹⁵ According to thy wordes thou shalt be praised.

PSAL. LIIII.

10. day.

To him that excelleth on Neginoth. A Psalm of David, to give instruction. When the Ziphims came and said unto Saul, * Is not David hid among us?

1. Sam. 23. 19.

1 Save me, O God, ^aby thy Name, and by thy power iudge me.

a He declareth that when all meanes do fail, God will deliuer, euen as it were by miracle, them that call vnto him with an vpright conscience.

2 O God, heare my prayer: hearken vnto the wordes of my mouth.

b To wit, the Ziphims.

3 For ^bstrangers are risen vp against me, & tyrantes seeke my soule: they haue not set God before them. Selah.

c Saul and his armie, which were like cruel beasts & could not be satisfied but by his death.

4 Behold, God is mine helper: the Lorde is with ^d them that vphold my soule.

d Be they neuer so few, as he was with Ionathan.

5 He shal reward euill vnto mine enemies: he cut them of in thy ^e truth.

6 Then I will sacrifice ^f freely vnto thee: I will prayse thy Name, O Lorde, because it is good.

7 For he hath deliuered me out of al trouble, and mine eye hath ^g seene my desire vpon mine enemies.

e According to thy faythfull promes for my defence. f For hypocrites serue God for feare, or vpon conditions. g We may lawfully reioyce for Gods iudgements agaynst the wicked, if our affections be pure.

PSAL. LV.

1 David being in great heauines and distresse complayneth of the crueltie of Saul, 13 And of the falschoode of his familiar acquaintance, 17 Vttering most ardent affections to moue the Lord to pittie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had alreadye obtayned his request.

To

To him that excelleth on Neginoth. A Psalm of David to give instruction.

a The earnestnesse of his prayer declareth the vehemencie of his grief, inasomuch as he is **cōpel-** led to burst out into cries. **b** For **ȳ** threatnings of Saul, & his adherents. **c** They haue defamed me as a wicked person: or, they haue imagined my destruction. **d** There was no part of him that was not astonied with extreme feare. **e** Feare had driuen him to so great distresse, that he wished to be hid in some wilderness, and to be banished from that kingdom, which God had promised that he should enioy.

f From the cruel rage and tyrannie of Saul. **g** As in the confutation of Babylon, when the wicked conspired agaynst God. **h** All lawes and good orders are broken, and onely vice and dissolution reigne vnder Saul. **i** If mine open enemy had sought mine hurt, I could the better haue auoyded him.

1 **H**earke my prayer, O God, and hide not thy selfe from my supplication.

2 Hearkē vnto me, & answere me: I mourne in my prayer, and make a noyse,

3 For the **b** voyce of the enemy, and for the vexation of the wicked, because **c** they haue brought iniquitie vpon mee, and furiously hate me.

4 Mine heart trembleth within me, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath **d** couered me.

6 And I sayde, Oh that I had wings like a dove: then would I **e** flie away and rest.

7 Behold, I would take my flight farre off, to lodge in the wilderness. Selah.

8 He would make haste for my deliuerance **f** from the stormie winde and tempest.

9 Destroy, O Lord, & **g** deuide their tōgues for I haue seene crueltie and strife in the citie.

10 Day and night they go about it vpon the walles thereof: both **h** iniquitie & mischief are in the middes of it.

11 Wickednes **i** in the middes thereof: deceyt and guile depart not from her streetes.

12 Surely mine **i** enemy did not defame me.

for I coul
aduersari
would ha
13 But ir
mon, my g
14 Whic
and went i
mons.
15 Let
go down
kednes **i**
of them.
16 But I
saue me.
17 Euen
will I pray
heare my
18 He ha
the battel
were with
19 God
that reign
haue no
God.
20 He p
peace with
nant.
21 The wo
butter, yet
were more
swordes.
22 Cast th
shall nour

for I coulde haue borne it: neither did mine aduersarie exalt himselfe agaynst mee: for I would haue hid me from him.

13 But it *was* thou, O man, euen my^k companion, my guide and my familiar:

14 Which delited in consulting together, and went into the House of God as companions.

15 Let death sease vpon them: let them go downe quicke into the graue: for wickednes is in their dwellings, *euen* in the mids of them.

16 But I wil cal vnto God, and the Lord wil saue me.

17 Eucning and morning, and at noone will I pray,^m and make a noyse, and he will heare my voyce.

18 He hath deliuered my soule in peace frō the battell, *that was* against me: for ⁿ many were with me.

19 God shal heare & afflict them, euen hee that reigneth of olde, Selah. because they ^o haue no changes, therefore they feare not God.

20 He P layd his hande vpon such, as bee at peace with him, and he brake his couenant.

21 The wordes of his mouth were softer then butter, yet warre *was* in his heart: his wordes were more gentle then oyle, yet they were swordes.

22 Cast thy ^o burden vpon the Lord, and he shall nourish thee: he wil not suffer the righteous

k Which was not onely ioy-
ned to me in
friendship and
counsell in
worldly mat-
ters, but also in
religion.

l As Korah,
Dathan and
Abiram.

m Which sig-
nifieth a cruet
mind and sure
trust to obtaine
his petition,
which thing
made him ear-
nest at al times
in prayer.

n Euen the An-
gels of God
fought on my
side agaynst
mine enemies,
2. King. 6. 16.

o But their pro-
sperous estate
still continueth.
p I did not pro-
uooke him, but
was at peace
with him, yet
he made warre
agaynst me.

q Or, gift: to wit,
which thou
wouldest that
God should
give thee.

teous

q Though for
their bettering
& triall he suf-
fer the to slip
for a time.
r Though they
sometime live
longer, yet their life is cursed of God, vnquiet and worse then any
death.

teons to fall for euer.

23 And thou, O God, shalt bring the downe
into the pit of corruption: the bloudie, and
deceitfull men shall not liue: halfe theyr
dayes: but I will trust in thee.

PSAL. LVI.

Morning.

1 *Dauid being brought to Achish the King of Gath,* 2 *Samuel. 21. 12, complaineth of his enemies, demandeth succour,* 3 *Putteth his trust in God and in his promises,* 12 *And promisseth to performe his vowes, which he had taken vpon him, whereof this was the effect to praise God in his Church.*

a Being chased
by the lurie of
his enemies in-
to a straunge
country, he was
as a dumme
done, not see-
king reuen-
geance.

b He sheweth
that it is either
now time, or
neuer, that god
helpe him: for
all the world
is against him
and readie to
deuour him.

c He stayeth
his conscience
vpon Gods
promes, though
he see not pre-
sent helpe.

¶ *To him that excelleth. A Psalm of Dauid in
Michtem, concerning the a dumme done in a
sarre countrey, when the Philistims
tooke him in Gath.*

1 **B**E mercifull vnto me, O God, for he
would swallow me vp: he fighteth co-
tinually and vexeth me.

2 Mine enemies would dayly swallow me
vp: for many fight against me, O thou most
High.

3 When I was afraid, I trusted in thee.

4 I will reioyce in God, because of his word.
I trust in God, and will not feare what flesh
can do vnto me.

5 Mine owne d wordes grieue me dayly:
their thoughts are against me to do me hurt.

d All my counsels haue euill successe and turne to
mine owne sorow.

6 e The
selues ch
they wa
7 f The
tic: O G
anger.

8 Thou
my 8 tear
thy regis
9 When
turne bac
10 I will
in the Lo
worde.

11 In Go
what man
12 b Thy
render pra
13 For the
death, and
I may i wal
the liuing.

b Having r
vowes of the
mercie, and
and light of t

i Dauid bein
b. bitants
same came
vnto God
forme his
Also that

PSAL. LVI.

11.day.

6 They gather together, and keepe them selues close: they marke my steps, because they wayte for my soule.

7 They *thinke* they shall escape by iniquitie: O God, cast *these* people downe in *thine* anger.

8 Thou hast counted my wandrings: put my *teares* into thy bottell: are they not in thy register?

9 When I crie, then mine enemies shall turne back: this I know, for God *is* with me.

10 I will reioyce in God *because of his* word: in the Lorde will I reioyce *because of his* worde.

11 In God do I trust: I will not be afrayed what man can do vnto me.

12 Thy vows *are* vpon me, O God: I will render prayes vnto thee.

13 Forthou hast deliuered my soule from death, and also my feete from falling, that I may *walke* before God in the *light* of the liuing.

h Having receyued that which I required, I am bounde to pay my vowes of thankesgiving, as I promised. *i* As mindfull of his great mercies, and giuing him thanks for the same. *k* That is, in this life and light of the sunne.

PSAL. LVII.

David being in the desert of Ziph, where the inhabitants did betray him, and at length in the same came with Saul, 1 Calleth most earnestly vnto God with full confidence, that he wil performe his promise: & take his cause in hand: *3* Also that he wil shew his glory in the heauens

Gj.

and

e As all the worlde agaynst one man, and cannot be satisfied, except they haue my life.

f They thinke not onely to escape punishment, but the more wicked they are, the more impudent they waxe.

g If God keepe the teares of his Saints in store, much more will he remeber their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares & blood out of Gods register.

and the earth against his cruel enemies. 9 Therefore doth he render laude and prayse.

a This was either the beginning of a certaine song, or the wordes which Dauid vtied when he stayed his affection.

i Sam. 24. 4.

¶ Or, *dwelt most safely.*

b He compareth the afflictions, which God layeth vpon his children, to a storme that cometh & goeth.

c Who leaueth not his workes begun vperfit. d He would rather deliuer me by a miracle, then that I should be ouercome.

e He meaneth their calumnies & false reports.

f Suffer me not to be destroyed to the contempt of thy Name.

g For varie feare, seeing the great daungers on all sydes.

h That is, wholly bent to giue thee praye for my deliuerance.

8 And

To him that excelleth. 2 Destroy not. A Psalm of Dauid on Michtam. * VVhen he fled from Saul in the cave.

1 H Aue mercie vpon me, O God, haue mercie vpon me: for my soule trusteth in thee, and in the shadowe of thy wings will I trust, till these ^b afflictions ouerpasse.

2 I will call vnto the most high God, ^c even to the God, that ^c performeth his promises towarde me.

3 He will send from ^d theauen, and saue me from the reproofe of him that would swallow me. Selah. God will send his mercy and his truth.

4 My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are ^e speares and arrowes, and their tongue a sharpe sworde.

5 Exalt thy selfe, O God, aboue the heauen, and let thy glory be vpon all the earth.

6 They haue layd a net for my steppes: but my soule is pressed downe: they haue digged a pit before me, and are fallen into the middle of it. Selah.

7 Mine heart is ^h prepared, O God, mine heart is prepared: I will sing and giue prayse.

8 And

I will

9 I will

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tions.

10 For

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11 Ex

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1 Is it

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2 Yea, r

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3 The w

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4 Their p

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the enemies

PSAL. LVIII.

11. day.

8 Awake my ^t tongue, awake vicle & harpe: I will awake early.

9 I wil praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

10 For thy mercie is great vnto the heauens, and thy truth vnto the ^k cloudes.

11 Exalt thy selfe, O God, aboue the heauens, and let thy glorie be vpon all the earth.

12 Thy mercies do not onely appertaine to the Iewes, but also to the Gentiles.

i He sheweth that both his heart shall praise God and his tongue shal confesse him, & also that he wil vse other meanes to prouoke himselte forward to the same.

PSAL. LVIII.

1 He describeth the malice of his enemies, the flatterers of Saul, who both secretly & openly sought his destruction, from whom he appealeth to gods iudgement, 10 Shewing that the iust shall reioyce, when they see the punishment of the wicked to the glorie of God.

9 To him that excelleth. Destroy not. A Psalm of David on Michram.

1 Is it true? O Congregation, speake ye iustly? O sountes of men, iudge ye vprightly?

2 Yea, rather ye imagine mischief in your hearts: by your handes execute crueltie vpon the earth.

3 The wicked are straungers from the wombe: euen from the bellie haue they cried, and speake lyes.

4 Their poyson is euen like the poyson of a aspidochelone, which ye haue imagined in your heartes. c That is enemies to the people of God, euen from their birth.

a Ye counsellors of Saul, who vnder pretence of consulting for the common welth conspire my death being an innocent.

b Ye are not ashamed to execute that

G.ii

serpent;

8 But thou, O Lord, shalt haue them in deri-
sion, & thou shalt laugh at al the heathen,
9 *g* He is strong: *but* I will waite vpon thee:
for God is my defence..
10 My mercifull God wil *h*preuent me: God
will let mee see *my desire* vpon mine ene-
mies.
11 Slay them *i* not, least my people forget
it: *but* scatter them abroad by thy power, and
put them downe, O Lord our shield,
12 For the sinne of their mouth, and the
wordes of their lippes: and let them be *k*ta-
ken in their pride, euen for their periurie &
lies; *that* they speake.
13 *l* Consume *them* in thy wrath: consume
them that they be no more: & let them know
that God ruleth in Iaakob, euen vnto *y* ends
of the worlde: Selah.
14 And in the euening they *m* shal go to &
fro, and barke like dogges, and go about the
citie.
15 They shall runne here and there for
meate: and surely they shall not be satisfied,
though they tarie all night.
16 But I will sing of thy *u* power, and will
praise thy mercie in the morning: for thou
hast bene my defence and refuge in the day
of my trouble.
17 Vnto thee, O my *o* Strength, will I sing:
m He mocketh at their vaine enterprises, being assured that they shal
not bring their purpose to passe. *n* Which didest vse the policie
of a weake woman to confound the enemies strength, as 1. S. m. 19.
13. *o* Confessing himselfe to be voyde of all vertue and strength, &
attributeth the whole to God.

for God
God.

1 David
had man
that Go
that Go
same.
nish tha

9 To him
or Mich
*VVhen
and aza
turned a
the salt

1 O God
O sca

turne again

2 Thou h
hast made

thereof, fo

3 Thou l
things: th

wine of gi

4 But now

that feare

Redde higher

owne houses

handed th

iudgement,

him, to wh

f In making

med to haue

for God is my defence, and my mercifull God.

PSAL. LX.

1 David being now King ouer Iudah, & hauing had many victories, sheweth by euident signes, that God elected him King, assuring the people that God will prosper them, if they appresse the same. 11 After he prayeth vnto God to finish that that he hath begunne.

2 To him that excelleth vpon ^a Shushan Eduth, or Michtam. A Psalm of David to teach. ^b When he fought agaynst Aram Naharaim, and agaynst ^c Aram ^d Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.

1 O God, thou hast cast vs out, thou hast scattered vs, thou hast beene angrie, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to ^d gape: heale the breaches thereof, for it is shaken.

3 Thou hast ^e shewed thy people heauie things: thou hast made vs to drinke the wine of giddines.

4 But now thou hast giuen ^f a banner to the that feare thee, that it may be displayed be-

hedde hither and thither: for they coulde not bee safe in theyr owne houses. ^d As cleft with an earthquake. ^e Thou hast handled thy people sharply in taking from them sense and iudgement, in that they ayded Saul the wicked King, and pursued him, to whome God had giuen the iust title of the realme. ^f In making me king, thou hast perfourmed thy promes, which seemed to haue lost the force.

G.iii.

cause

a These were certaine songs after the note whereof this psalme was sung.

2. Sam. 8. 1.

and 10. 1.

1. chro. 18. 3.

g Or, Syria, called Mesopotamia.

h Called also Sophene which standeth by Euphrates.

c For when Saul was not able to resist the enimie, the people

g It is so cer-
taine as if it
were spoken
by an oracle,
that I shal pos-
sesse these pla-
ces, which Saul
had left to his
children.
h For it was
strong and wel
peopled.

i David mea-
neth, y in this
tribe his king-
dome shal be
established,
Gen. 49. 10.

k In most vile
subiect on.

l For thou wilt
dissemble, and
fain as though
thou werest
glad.

m He was assured that God would giue him the strong cities of his
enemies wherein they thought themselves sure.

cause of thy truth. Selah.

5 That thy beloued may be deliuered, help
with thy right hande and heare me.

6 God hath spoken in his gholines: therefore
I will reioyce: I shall deuide Shechem, and
measure the valley of Succoth.

7 Gilead shalbe mine, and Manasseh shalbe
mine: Ephraim also shalbe the ^h strength of
mine h aide: ⁱ Iudah is my lawgiuer.

8 Moab shalbe my ^k wash pot: ouer Edom wil
I cast out my shoe: ^l Palestina shew thy selfe
ioyfull for me.

9 Who will lead me into the ^m strong cities:
who will bring me vnto Edom?

10 Wilt not thou, O God, ⁿ which hadest cast
vs of, and didest not go forth, O God, with
our armies?

11 Giue vs helpe against trouble: for vaine
is the helpe of man.

12 Through God we shal do valiantly: for
he shall tread downe our enemies.

PSAL. LXI.

1 Whether that he were in daunger of the Am-
monites, or being pursued of Absalom, here he
cryeth to be heard and deliuered, 7 And con-
firmed in his kingdoms. 8 He promisseth per-
petuall prayses.

9 To him that excelleth on Neginoth. A Psalm
of David.

1 H Eare my crie, O God: giue care vnto
my prayer.

2 From

2 From
vnto the
bring me
then I.

3 For th
strong to

4 I will
and my tr

thy wing

5 For th
fires: thou

that feare

6 Thou
his yeeres

7 He sha
pare me

preferue h

8 So wil I
in perform

not onely in
of my kingd

PS
This Psalm

by David

God again

cause our

by the allu

prometh t

clause fast

9 To the

1 Y Et a
Go

1 From ^a the endes of the earth wil I cry vnto thee : when mine heart is opprest, bring mee vpon the rocke that is ^b higher then I.

2 For thou hast bene mine hope, and a strong towre against the enemye.

3 I will dwell in thy Tabernacle for euer, and my trust shal be vnder the couering of thy wings. Selah.

4 For thou, O God, ^c hast hearde my desires: thou hast giue an heritage vnto those that feare thy Name.

5 Thou shalt giue the King a ^d long lyfe: his yeeres shalbe as many ages.

6 He shal dwell before God for euer: prepare ^e mercy and faithfulness that they may preferue him.

7 So wil I alway sing praise vnto thy Name in performing daily my vowes.

not onely in him selfe, but also in his members. ^e For the stabilitie of my kingdome standeth in thy mercie and trueth.

PSAL. LXII.

Morning.

This Psalm partly containeth meditations, whereby David encourageth him selfe to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharply reproveth this vanitie, to the intent hee might cleave fast to the Lord.

¶ To the excellent musician * Ieduthun.

A Psalm of David.

1 **Y**et ^a my soule keepeth silence vnto God: of him commeth my saluation.

2 ^b Yet

^a From the place, where I was banished, being driven out of the Citie and Temple by my sonne Absalom.

^b Vnto the which without thy helpe I can not attayne.

^c There is nothing that doth more streng then our faith, then the remembrance of gods succour in times past.

^d This chiefly is referred to Christ, who lieth eternally

1. Chro. 16. 41.

^a Though Satan tempted him to murmur against God, yet he bridled his affections, and resting vpon Gods promises, beareth his crosse patiently.

b It appeareth
by the oft
repetition of
this word, that
the Prophet a-
bode manifold
temptations, but
by resting on
God & by paci-
ence he cuer-
came them al.

c He meaneth
himselſe, being
the man whom
God had ap-
pointed to the
kingdome.

d Though ye
ſeeme to be in
honour, yet
god wil ſuddē-
ly deſtroy you.

e D uid was
greatly moued
w theſe trou-
bles: therefore

he ſtirreth vp
him ſelſe to
truſt in God.

f Theſe vehe-
ment & ofte re-
petitions were
neceſſarie to
ſtrengthen his
ſayth againſt
the horrible af-
ſaultes of Satan.

g He admoni-
ſheth vs of our

wicked nature, which rather hide our ſorrow, and bit-
ter our grief, than to vtter our grief to God to obtaine remedie. h Give
you ſelues wholly to God by putting away al things that are contrary
to his Law. i He hath plainly borne witnes of his power, ſo that none
needeth to doubt thereof. k So that the wicked ſhal ſeele thy power
and the godly thy mercy.

2 b Yet he is my ſtrength and my ſaluation
and my defence: therefore I ſhal not much be
moued.

3 How long wil ye imagine miſchief againſt
a c man? yee ſhal be all ſlaine: ye ſhal be as
bowed wall, or as a d wall ſhaken.

4 Yet they conſult to caſt him downe from
his dignitie: their delight is in lies, thei bleſſe
with their mouthes, but curſe with thei
hearts. Selah.

5 e Yet my ſoule keepe thou ſilence vnto
God: for mine hope is in him.

6 Yet is he my ſtrength, and my ſaluation
& my defence: therefore I ſhal not be moued.

7 In God is my ſaluation and my f glorie,
rocke of my ſtrength: in God is my truſt.

8 Truſt in him alway, ye people: ſpowe out
your hearts before him, for god is our hope
Selah.

9 Yet the children of men are vanitie, the
chiefe men are lies: to lay the vpon a balace
they are altogether lighter then vanitie.

10 Truſt not in oppreſſion nor in robbery
h be not vayne: if riches increaſe, ſet not
your heart thereon.

11 God ſpake i once or twiſe, I haue heard
it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou haſt
wardeſt euery one according to his works.

12. day.

and my saluation
shall not much be
mischief against
me: ye shall be as a
taken.
him downe from
in lies, thei blesse
curse with their

hou silence vnto
m.

and my saluation,
shall not be moued.
and my f glorie, f
od is my trust.

people: spowre out
y god is our hope.

en are vanitie, the
the vpon a balace
er then vanitie.

n nor in robberie:
s increase, set not

twife, I haue heard
to God,

mercy: for thou kre-
ding to his worke

de our sorrow, and his
teine remedie, h Goe

things that are contrary
his power, so that none
d shall feele thy power.

PSAL

PSAL. LXIII.

12. day.

David after he had bene in great danger by
Swim in the desert of Ziph, made this psalme,
Wherein he giueth thanks to God for his
wonderfull deliuerance, in whose mercies he
trusted, euen in the midles of his miseries, 9
Prophefying the destruction of Gods enemies:
And contrariwise happines to all the that
trust in the Lord.

A Psalme of David. When he was in
the wilderness of Iudah.

God, thou art my God, earely will I
seeke thee: my soule thirsteth for
thee: my flesh longeth greatly after thee in
a barren and drye land without water.

Thus I beholde thee in the Sanctua-
rie, when I behold thy power and thy glory.

For thy louing kindnes is better the life:
therefore my lippes shall prayse thee.

Thus will I magnifie thee all my life, and
lift vp my hands in thy name.

My soule shall be satisfied, as with marrow
and fatnes, and my mouth shall prayse thee
with ioyfull lippes,

When I remember thee on my bedde,
and when I thinke vpon thee in the night
watches.

Because thou hast bene mine helper, there-
fore vnder the shadowe of thy winges will I
reioyce.

My soule cleaueth vnto thee: for thy
right hande vpholdeth me.

Therefore they that seeke my soule to de-
stroy

a To wit, of
Ziph, 1. Sam. 23
14.

b Though he
was both hun-
grie & in great
distresse, yet he
made God his
sufficiencie &
about al meate
and drinke.

c In this mis-
erie I exercise
my selfe in the
contemplation
of thy power
and glorie, as
if I were in thy
Sanctuarie.

d The remem-
brance of thy
fauour is more
sweet vnto me,
then al the plea-
sures and dei-
ties of the
worlde.

e He assureth
him self by the
Spirit of God,
to haue f gift
of constancie.

8 He prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be deuoured with wilde beastes.

g Alſo ſwear by God aright, or profeſſe him, ſhall reioyce in this worthie king.

a In that hee calleth to God with his voice, it is a ſigne y his prayer was vehement, and that his lyfe was in danger. b That is, from their ſecret malice.

c To wit, their outward violence.

d False reports and flanders.

e To be without feare of God and reuerence of m n, is a ſigne of reprobation.

f The more that y wicked ſee Gods child in miſerie, the more bolde and inpuident are they in oppreſſing the

ſtroy it, they ſhall go into the loweſt paites of the earth.

10 f They ſhall caſt him downe with the edge of the ſword, and they ſhalbe a portion for foxes.

11 But the King ſhall reioyce in God, and all that g ſwear by him ſhall reioyce in him for the mouth of them that ſpeake lyes, ſhalbe ſtopped.

PSAL. LXIIII.

1 David prayeth againſt the furie and falſe reportes of his enemies. 7 He declareth their puniſhment and deſtruction, 10 To the comfort of the iuſt and the glorie of God.

g To him that excelleth. A Pſalme of David.

1 HEare my a voyce, O God, in my prayer: preſerue my life from feare of the enemy.

2 Hide me from the b conſpiracie of the wicked, and from the c rage of the workers of iniquitie.

3 Which haue wherte theyr tongue lyke a ſworde, and ſhot for their arrowes d bitter wordes:

4 To ſhoote at the vpriight in ſecret: they ſhoote at him ſodenly, and e feare not.

5 They f encourage them ſelues in a wicked purpoſe: they commune together to lay ſnares priuily, & ſay, Who ſhal ſee them?

6 They haue ſought out iniquities, & haue accompliſhed that which they ſought out,

even euery

depth of h

7 But Go

ſodenly: th

8 They ſh

fall vpon th

ſhall b flee

9 And al n

of God, and

hath wroug

to Bur: the

Lord and t

right of hea

favourable to

1 A praye d

faithfull, w

choſing, pr

9 And for

upon all th

Church.

g To him

1 O God

Zion

be p

1 Becauſe the

ſhall all b flee

3 Wicked d

of Chriſt: & h

people, that Go

his ſuccour fro

euery one & his secret thoughts, and the depth of his heart.

7 But God will shoote an arrowe at them suddenly: their strokes shalbe at once.

8 They shall cause their owne tongue to fall vpon them: and whosoeuer shall see the, shall flee away.

9 And al men shal see it, & declare y^e worke of God, and they shall vnderstand, what hee hath wrought.

10 But the righteous i shalbe glad in the Lord, and trust in him: and all that are vpright of heart, shall reioyce.

faourable to them, as he was to his seruant Dauid.

g There is no way so secret and subtil to do hurt, which they inuented not for his destruction.

h To see gods heauie iudgements against them, and how he hath caught them in their owne snares.

i When they shall consider that he will be

PSAL. LXV.

Eucning.

1 A prayse and thankesgiving vnto God by the faithfull, who are signified by Zion, 4 For the chusing, preservation and gouernance of them, 9 And for the plentiful blessings powred forth vpon all the earth, but specially towards his Church.

g To him that excelleth. A Psalm or song of Dauid.

1 O God, a prayse waiteth for thee in Zion, and vnto thee shall the vowe be performed.

2 Because thou hearest the prayer, vnto thee shall all flesh come.

3 Wicked deedes haue preuailed against

4 Christ: e He imputeth it to his sinnes and to the sinnes of the people, that God, who was accustomed to assit them, withdraweth his succour from them.

a Thou givest dayly new occasion to thy church to praise thee.

b Not only the Iewes, but also the Gentiles in the kingdome

me: but thou wilt be merciful vnto our transgressions.

4 Blessed is he, whom thou chusest and causest to come to thee: hee shall dwell in thy courtes, and we shall bee satisfied with the pleasures of thine House, euen of thine holy Temple.

5 O God of our saluatiō, thou wilt answer vs with fearesu'l signes in thy righteousness, O thou the hope of al the endes of the earth, and of them that are farre of in the sea.

6 He stablisheth the mountaines by his power: and is girded about with strength.

7 He appeaseth the noyse of the seas and the noyse of the waues thereof, and the tumultes of the people.

8 They also, that dwell in the uttermost parts of the earth, shall be afraid of thy signes: thou shalt make the East, & the West to reioice.

9 Thou shalt visit the earth, and waterest it: thou makest it very riche: the River of God is full of water: thou preparest corn: for so thou appointest it.

10 Thou waterest abundantly the furrows thereof: thou causest the seed to descend into the vailles thereof: thou makest it flourish with showres, and blestest the bud thereof.

11 Thou crownest the yere with thy goodnes, and thy steppes drop fatnes.

12 They drop vpon the pastures of the wilderness.

d Thou wilt declare thy self to be the preseruer of thy Church in destroying thine enemies, as thou didst in the Red Sea.

e As of al barbarous nations and farre off. f He sheweth that there is no part nor creature in this world, which is not gouerned by Gods power and providence.

g Ebr. The going forth of the morning and of the evening.

h To wit, with rayne,

i That is, Shileah, or, the raine.

j Thou hast appointed the earth to bring forth food to mans vse. k By this descriptiō he sheweth that al the creatures of nature is a testimonie of Gods loue toward vs, who saue them al to serue our necessitie.

demes: and gladnes.

13 The pastures of the valleys also shall flourish: for they shall

l He promisseth to confound the power of the enemy, howebeit in bondage, sacrifice, what God will Name.

m To him

n Reioyce in the earth

o Sing for his prayse

p Say vnto thy worke, power shall be vnto thee.

q Al the power vnto thee,

r Come, he is terrible of men.

s He hath they passed, did we reioice

t He will maintayn

demes: and the hils shalbe compassed with gladnes.

13 The pastures are clad with sheepe: the valleys also shalbe couered with corne: therefore they shoute for ioye, ¹ and sing.

PSAL. LXVI.

1 He promoketh all men to prayse the Lorde, and to consider his workes. 6 He setteth forth the power of God to affray ⁷ rebels, 10 And sheweth how God hath deliuered Israel from great bondage and afflictions. 13 He promisseth to giue sacrifice, 16 And promoketh al men to heare what God hath done for him, and to prayse his Name.

To him that excelleth. A song, or Psalme.

1 Reioyce in God, ^a al ye inhabitants of the earth.

2 Sing forth the glorie of his name: make his prayse glorious.

3 Say vnto God, Howe terrible art thou in thy workes! through the greatnes of thy power shall thine enemies be ^b in subiection vnto thee.

4 Al the world shal worship thee, and sing vnto thee, *even* sing of thy Name. Selah.

5 Come and behold the workes of God: he is terrible in his doing towarde ^d y sonnes of men.

6 He hath turned the Sea into drie lande: they passe through the riuer on foote: there did we reioyce in him.

7 He ruleth the worlde with his power: his maintayning their estate.

1 That is, the dumme creatures shall not o. ly reioyce for: a time for Gods benefits, but shal continually sing.

a He prophesieth that all nations shall come to the knowledge of God, who then was only known in Iudea.
b As the faithful shall obey God willingly: so the infidels for feare shall dissemble themselves to be subject.

c He toucheth the stout, full dulnes of man, who is colde in the consideration of Gods workes.

d His providence is wonderfull

eyes

^e He proueth that God will extend his grace also to ^y Gentiles, because he punisheth among them such as will not obey his calling.

^f He signifieth some special benefite ^y God had shewed to his Church of the Iewes, in deliuering the from some great danger: where of or of ^y like he promisseth that the Gentils shalbe partakers.

^g The condition of the Church is here described, which is to be led by Gods promise into troubles, to be subiect vnder tyrants, & to enter into many-fold dangers.

^h The dutie of the faithful is here described, which are neuer vnmindfull to render God praise for his benefites. ⁱ It is not ynough to haue receiued Gods benefites & to be mindfull therof, but also we are bound to make others to profit thereby, & prayse God. ^k If I delite in wickednes, God will not heare me: but if I confesse it, he will receiue me.

eyes beholde the nations: the rebellious shall not ^e exalt them selues. Selah.

8 Prayse our God, ye people, and make the voyce of his prayse to be heard.

9 Which ^f holdeth our soules in life, and suffereth not our feete to slippe.

10 For thou, O God, hast proued vs, thou hast tryed vs as siluer is tryed.

11 Thou hast brought vs into the ^g snare, and layed a strait *chaine* vpon our loynes.

12 Thou hast caused men to ride ouer our heads: we went into fire & into water, but thou broughtest vs out into a welthie place.

13 I wil go into thine ^h House with burnt offerings, and will pay thee my vowes,

14 Which my lippes haue promised, & my mouth hath spoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rammes with incense: I will prepare bullockes and goates. Selah.

16 ⁱ Come and hearken, all ye that feare God, and I will tell you what he hath done to my soule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 ^k If I regard wickednes in mine heart, the Lord will not heare me.

19 But God hath heard *me*, & considered the voyce of my prayer.

30 Pray
backe my

1 *Prayse*
of God
nance, &
ment es m
7 And
God, wh
the comm
9 To h

1 God
vs, an

vs Selah.

1 That b
earth, & the

3 Let the
all the peop

4 Let the
for thou sha
by, and gouer
Selah.

5 Let the p
all the peop

6 Then shal
crease, & Co

7 God shall
the earth & s

benefites that

He sheweth
all other things
small and corpo

PSAL. LXVII. 12. day.

30 Prayfed be God, which hath not put
backe my prayer, nor his mercie from me.

PSAL. LXVII.

1 *A prayer of the Church to obtaine the fauour
of God and to bee lightened with his counte-
nance, 2 To the end that his way and iudge-
mentes may be knownen throughout the earth.
7 And finally is declared the kingdome of
God, which should be vniuersally erected at
the comming of Christ.*

¶ To him that excelleth on Neginoth.

A Psalm, or song.

1 God bee mercifull vnto vs, and blesse
vs, and ^a cause his face to shine amōg
vs. Selah.

^a That is, moue
our heartes
with his holy
Spirit, that we
may feele his
fauour toward
vs.

^b That both
Iewes & Gen-
tiles may know
Gods couenant
made with
them.

^c By these oft
repetitions he
sheweth, that
the people can
neuer reioyce
sufficiently, &
gave thanks
for the great

1 That ^b they may knowe thy way vpon
earth, & thy sauing health amōg al natiōs.

3 Let the people praise thee, O God: let
all the people praise thee.

4 ^e Let the people bee glad and reioyce:
for thou shalt iudge the people righteous-
ly, and gouerne the nations vpon the earth.
Selah.

5 Let the people praise thee, O God: let
all the people praise thee.

6 Then shal ^d the earth bring forth her in-
crease, & God, ^{euen} our God shall blesse vs.

7 God shall blesse vs, and all the endes of
the earth ^e shall feare him.

benefites that they shall receiue vnder the kingdome of Christ.
^d He sheweth that where God fauoureth, there shal be abundance of
all other things. ^e When they feele his great benefits both spiri-
tual and corporal towards them.

Hi.

PSAL.

Morning.

1 In this Psalme David setteth forth as in a glasse the wonderfull mercies of God toward his people: 5 VWho by all meanes and most strange sortes declared him selfe to them. 11 And therefore Gods Church by reason of his promises, graces and victories doeth excell without comparison all worldly things. 34 He exhorteth therefore all men to praise God for ever.

¶ To him that excelleth. A Psalme or song of David.

a The Prophet sheweth that albeit God refresheth the wicked tyrantes to oppresse his Church for a time, yet at length he will be reuenged of them.

b He sheweth that when God declareth his power against the wicked, that it is for the commoditie and saluation of his Church, which praise him therefore.

c Iah and Iehouah are the names of God, which do signifie his presence and maiestie incomprehensible, so that hereby is declared, alidols are but vanitie, & y the God of Israel is the only true God.

d He giueth childre to the y be chuddles, & increaseth their families.

1. God will arise, and his enemies shall be scattered: they also that hate him, shall flee before him.

2. As the smoke vanisheth, so shalt thou driue them away: and as waxe melteth before the fire, so shall the wicked perish at the presence of God.

3. But the righteous shall be glad, and reioyce before God: yea, they shall leape for ioy.

4. Sing vnto God, & sing praises vnto him: exalt him that rideth vpon the heauens, in his Name, Iah, and reioyce before him.

5. He is a Father of the fatherles, and a Iudge of the widowes, euen God in his holy habitation.

6. God maketh the solitarie to dwell in

families
soners in
dwell in
7 fore thy
the wild
8 The
dropped
Sinai was
the God
9 Thou
upon thin
refresh it
10 Thy
for thou, C
pared it fo
11 The L
to tell of t
12 Kings
flee and
13 Thoug
that ye be
uered wit
like yelow
14 When
in it, it wa
15 The
Though Go
yet he will
land of Cina
dore excell
but by y in w
en ell the r

families, & deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a ^e drie lan

7 ^f O God, when thou wentest forth before thy people: whē thou wētest through the wildernes, (Selah)

8 The earth shooke, and the heauens dropped at the presence of this God: *euē* Sinai was *moued* at the presence of God, *euē* the God of Israel.

9 Thou, O God, sendest a gracious raine *upon* thine inheritance, and thou diddest refresh it when it was wearie.

10 Thy Congregation dwelled therein: for thou, O God, hast of thy ^g goodnes prepared it for the poore.

11 The Lord gaue matter to the ^h women to tell of the great armie.

12 Kings of the armies did flee: they did flee and ⁱ she that remained in the house, deuided the spoyle.

13 Though ye haue lien among ^k pots, yet *that ye be as* the wings of a doue that is couered with filuer, and whose fethers *are* like velow golde.

14 When the Almighty scattred Kinges ^l in it, it was white as the snow in Zalmon.

15 ^m The mountaine of God *is like* ^y moū-

^k Though God suffer his Church for a time to lie in blacke darknes, yet he will restore it, and make it most shining & white. ^l In the land of Canaan, where his Church was. ^m Zion the Church of God doth excell all worldlie things, not in pompe and outwards shew, but by ^y inward grace of God, which there remaineth because of his dwelling there.

Hij.

taine

^e Which is barren of Gods blessings, which before they had abused.

^f He teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.

^g God blessed the land of Canaan because he had chosen that place for his Church. ^h The facion then was that women sang songs after the victorie, as Miriam, Deborah, Iudith and others.

ⁱ The pray was so great ^y not onely the souldiers, but women also had part thereof.

Why boast
ye of your
strength and
bowre against
this Mountaine
of God?

o As God ~~over~~
came the ene-
mies of his
Church, tooke
them prisoners
and made
them tributa-
ries: so Christ,
which is God
manifested in
flesh, subdued
Satan & sinne
vnder vs, and
gaue vnto his
Church most
liberall giftes
of his spirit,
Eph. 4. 8.

p In most
extreme dan-
gers God hath
infirmitie wayes
to deliuer his.
q As he deli-
uered his
Church once
from Og of
Bashā, & other
tyrants, and

from the dangers of the red Sea, so will he still do as oft as necessity
requireth. **r** That is, in the blood of that great slaughter, where
dogs shall lap blood. **s** That is, how thou, which art chiefe King,
goest out with thy people to warre, and giuest them the victory.

taine of Bashan: *it is* an high Mountaine
as mount Bashan.

16 **Why** leape ye, ye high mountaines:
as for this Mountaine, God delighteth to
dwell in it: yea, the Lord wil dwell in it for
euer.

17 The charrets of God ~~are~~ twenty thousand
thousand Angels, & **y** Lord is among the, **q**
in the Sanctuarie of Sinai.

18 Thou art gone vp on hie: thou hast led
captiuitie captiue, & receiued giftes for
men: yea, euen the rebellious *hast thou led,*
that the Lord God might dwell *there.*

19 Praised *be* the Lorde, *euen* the God of
our saluation, *which* leadeth vs dayly with be-
nefits. Selah.

20 This *is* our God, *euen* the God that sa-
ueth *vs*: & to the Lord God *belong* the **p** vi-
sues of death.

21 Surely God will wound the head of his
enemies, *and* the hearie pate of him that
walketh in his sinnes.

22 The Lord hath said, I will bring *my* pe-
ple againe from **q** Bashan: I will bring them
againe from the depths of the Sea:

23 That thy foot may be dipped in blood,
and the tongue of thy dogges *in the blood* of
the enemies, *euen* in **r** it.

24 They haue scene, O God, thy goings:

the going

in the Sa

25 The

of instru

the maid

26 Prais

Lord, *ye*

el.

27 Ther

r ruler, *an*

assemblie

princes o

28 Thy

stablish,

wrought

29 **2** Ou

& kings

30 Destr

and mult

the calue

feete piec

that delig

31 Then

gypt: E

hands vn

32 Sing

earth: sin

33 To hi

heauens,

beholde,

mightie

come to the

thunders he

PSAL. LXVIII.

13.day.

the goings of my God, & my king, *which are* in the Sanctuarie.

25 The ^t fingers went before, the players of instruments after : in the middes *were* the maides playing with timbrels.

26 Praise ye God in the assemblies, *and* the Lord, *ye that are* of the fountaine ^a of Israel.

27 There *was* ^a litle Benjamin *with* their ruler, *and* the princes of Iudah *with* their assemblie, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath appointed thy strength: stablish, O GOD, that, *which* thou hast wrought in vs,

29 ^a Out of thy Temple vpon Ierusalem: & kings shall bring presents vnto thee.

30 Destroy the companie of the speareme, *and* multitude of the mightie bulles with the calues of the people, that ^a tread vnder feete pieces of siluer: scatter the people that delight in warre.

31 Then shall the princes come out ^b of Egypt: Ethiopia shall haste to stretch her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: sing praise vnto the Lord, (Selah)

33 To him that rideth vpon the most high heauens, *which were from* the beginning: beholde, hee will send out by his ^c voyce a mightie sound.

come to the true knowledge & worship of God. ^c By his terrible thunders he wil make him self to be knowne the God of al ^y world.

H iii.

^a He desired both the order of the people, when they wnt to the Temple to giue thanks for the victory. ^a Which come of the Patriark Iakob.

^x Benjamin is called litle, because he was the yongest sone of Iakob.

^y Who was some chiefe ruler of the tribe

^z Declare out of thine holie palace thy power for the defence of thy Church Ierusalem.

^a He desireth that the pride of the mighty may be destroyed, which accustomed to garnish their shoes w siluer: & therefore for their glittering pōpe thought them selues aboue all men. ^b He prophesieth that the Gentiles shall

^c By his terrible

34 Ascribe

PSAL. LXIX.

13. day.

34 Ascribe the power to God: for his maiestie is vpon Israel, and his strength is in the cloudes.

35 O G O D, thou art d terrible out of thine holy e places: the God of Israel is he that giueth strength and power vnto the people: praised be God.

d In shewing
feareful iudge-
mentes against
thine enemies
for the saluat^o
of thy people.
e He alludeth
to the Taber-
nacle which
was diuided
into 3. partes.

PSAL. LXIX.

Euening.

1 The complaints, prayers, seruient zeale and great anguish of Dauid is set forth as a figure of Christ and all his members: 21 The malicious crueltie of the enemies, 22 And their punishment also, 26 Where Iuda and such traitors are accursed. 30 He gathereth courage in his affliction, and offresh praises vnto God, 32 Which are more acceptable then all sacrifices: n hereof all the afflicted may take comfort. 35 Finally he doeth prouoke all creatures to praises, prophesying of the kingdome of Christ, and the preservation of the Church, where all the sainte full, 37 And their seede shall dwell for ever.

a Of Shoshan-
nim, reade

Psalme 45.

b Dauid signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

c No firmitie or stables to settle my fere.

g To him that excelleth vpon a Shoshannim.

A Psalm of David.

1 SAue me, O God: for the b waters are entred euen to my soule.

2 I sticke fast in the deepe myre, where no c staye: I am come into deepe waters, and the streames runne ouer me.

3 I am wearie of crying: my throte is drie

mine

mine eyes faile, while I waite for my God.

4 They that hate me without a cause, are more then the heares of mine head: they that would destroy me, and are mine enemies: & falsly, are mightie, so that I restored that which I tooke not.

5 O God, thou knowest my foolishnes, and my fautes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for me: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethre, euen an aliant vnto my mothers sonnes.

9 For the zeale of thine house hath eatē me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that late in the gate, spake of me, and the drunkardes sang of me.

13 But Lord, make my prayer vnto thee in an acceptable time, euen in y multitude of thy mercie: O God, heare me in the onely to mouth, & in their life deuie y same, thine holy Spirit thr u me forward, to reprove them and defend thy glory. k My ze a moued me to lament and pray for my saluation. l The more b sought to winne them to God: the more they were agaynst him bo t poore and rich. m Knowing y albeit I suffer now trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

d Though his senses failed him, yet his faith was constant and encouraged him still to pray.

e Condemning me guiltles.

f They iudged me poore innocent as a thief and gaue my goods to others, as though I had stolen them.

g Though I be guilty to thee-ward, yet am I innocent to-ward them.

h Let not mine euil intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I sawe thine enemies pretend thy Name

k My ze a

l The more b

m Knowing y

albeit I suffer now trouble, yet thou

Hiii.

truth

trueth of thy saluation.

14 Deliuer me out of the myre, that I sink not: let me be deliuered from them that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow me vp: & let not the pit shut her mouth vpon me.

16 Heare me, O Lord, for thy louing kindness is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruant, for I am in trouble: make haste and heare me.

18 Drawe nere vnto my soule and redeme it: deliuer me because of mine enemies.

19 Thou hast knowen my reproofe & my shame, and my dishonour: al mine P aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, & I looked for Iesus to haue pitie on me, but there was none: & for comforters, but I found none.

21 For they gaue me gall in my meate, & in my thirst they gaue me vineger to drink.

22 Let their table be a snare before the, and their prosperitie their ruine.

23 Let their eyes be blinded that they see not: & make their sloynes alway to treble.

24 Powre out thine anger vpon them, and let thy wrathfull displeasure take them.

n He sheweth a linely faith, in that y he assureth himself, that God is fauourable to him, when he seemeth to be angrie: and at hand, when hee seemeth to be farre of.

o Not y he feared that God would not heare him, but y care made him to thinke y God deferred long. p Thou seest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine to put our trust in men in our great necessities, but that our comfort onely dependeth of God:

for man rather increaseth our sorowes, then diminisheth the, Job 19. 29. r Hee desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11. 9. s Take both iudgement and power from them.

25 "Let

25 "Let the
let none du
26 For the
hast finite
rowe of the
27 Lay " in
let them no
28 Let the
life, neithe
righteous.
29 When
helpe, O G
30 I will p
song, and n
31 This all
then a y vo
and hoo fe
32 The hu
seeke God
shall liue.
33 For the
despiset h
34 Let he
seas and al
35 For G
cities of Tu
and haue i
36 The a
herit it: and
dwell ther

1 Vnder the
berdeth the
polliticie.

15 * Let their ^t habitation bee voyde, and let none dwell in their tents.

16 For they persecute him, whome thou hast smitten: and they adde vnto the sorowe of them, whom thou hast wounded.

17 Lay ^u iniquitie vpon their iniquitie, and let them not come into thy righteousness.

18 Let them be put out of the ^x booke of life, neither let them be written with the righteous.

19 When I am poore & in heauines, thine helpe, O God, shall exalt me.

20 I will praise the Name of God with a song, and magnifie him with thakesgiuing.

21 This also shall please the Lorde better then a yong bullocke, that hath hornes and hoofes.

22 The humble shall see this, and they that seeke God, shalbe glad, and your heart shall liue.

23 For the Lord heareth the poore, and despiseth not his ^z prisoners.

24 Let heauen and earth praise him: the seas and all that moueth in them.

25 For God will saue Zion, and buyld the cities of Iudah, that men may dwell there and haue it in possession.

26 The ^a seede also of his seruants shal inherit: and they that loue his Name, shall dwell therein.

¹ Under the temporall promes of the land of Canaan he comprehendeth the promes of life euerslasting to the faithfull and their posteritie.

Act. 1. 28.

^t Punish not only them, but their posteritie, which shal be like vnto them.

^u By their continuance and increasing in their finnes let it be known that they be of the reprobate.

^x They which seemed by their profession to haue bene written in thy booke, yet by their fruits proue the contrarie, let them be known as reprobate.

^y There is no sacrifice, which God more este meth, then thanksgiuing for his benefites.

^z For as he deliuered his seruant Dauid, so will he do all that are in distress, and call vpon him.

PSAL.

1 He prayeth to be right speedily deliuered. 2 He desireth the home of his enemies, 3 And thy ioyfull comforte of all those that seeke the Lord. ¶ To him that excelleth. A Psalm of

Dauid to put in a remembrance.

a Which might put him in remembrance of his deliuerance.

Psal. 40. 13.

b He teacheth vs to be earnest in prayer, though God seeme to slay: for at his time he will heare vs.

c He was assured that the more they ragged, the neerer they were to

destruction and he the neerer to his deliuerance. d Hereby we are taught not to mocke at others in their miserie, least the same fall on our own neckes. e Because he had felt Gods helpe before, he groweth on experience and boldly seeketh vnto him for succour.

1 O God, b haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them be c confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their d shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyful & glad in thee, and let all that loue thy saluation, say alwayes, God be praised.

5 Nowe I am e poore and needie: O God, make haste to me: thou art mine helper, & my deliuerer: O Lord, make no tarying.

PSAL. LXXI. Morning.

1 He prayeth in faith, established by the word of the promes, 5 And confirmed by the worke of God from his youth: 10 He complaineth of the crueltie of his enemies, 17 And desireth God to continue his graces toward him, 22 Promising to be mindefull and thankfull for the same.

1 N^a a th
Luer be
2 Rescue
ousnes: in
saue me.
3 Bethou
may alway
maundeme
rocke, and
4 Deliuer
of the wi
will and ar
5 For thos
men my e t
6 Vpon th
wombe: th
my mother
wayes of t
7 I am be
many: but
8 Let my
and with th
9 Cast me
ake me no
10 For mi
that lay wa
fell togeth

tooke hym t
worlde won
authoritie,
cour I rema
youth, when
is myne old

1 **N***^a thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me & deliuer me in thy bright-
ousnes: incline thyne care vnto mee and
saue me.

3 Bethou my strong rocke, whereunto I
may alway resort: thou shalt haue giuen com-
maundement to saue me: for thou art my
rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand
of the wicked: out of the hande of the e-
uill and cruell man.

5 For thou art mine hope, O Lorde God,
when my trust from my youth.

6 Vpon thee haue I bene staued from the
wombe: thou art he that tooke me out of
my mothers bowels: my prayse shall be al-
wayes of thee.

7 I am become as it were a monster vnto
many: but thou art my sure trust.

8 Let my mouth be filled with thy prayse,
and with thy glorie euery day.

9 Cast me not of in the time of age: for-
sake me not when my strength faileth.

10 For mine enemies speake of me, & they
that lay waite for my soule, take their coun-
sell together,

tooke hym thence, and euer since hath preserued hym. f All the
worlde wondereth at me because of my miseries, as well they in
authoritie, as the common people, yet being assured of thy fa-
uour I remayned stedfast. g Thou that diddest helpe me in my
youth, when I had more strength, helpe me now so much the more
in myne olde age and weakenes.

Psalm. 31. 7.

a He prayeth
to God with
full assurance
of faith, that he
will deliuer
him from his
aduersaries.

b B declaring
thy selfe true
of promises.

c Thou hast in-
finite meanes,
and all crea-
tures are at
thy commaun-
dement: there-
fore shewe
some signe,

whereby I shall
be deliuered.
d That is, from
Absolom, Ahi-
thophel and
that conspira-
cie.

e He strength-
neth his faith
by the expe-
rience of Gods
benefites, who
did not onely
preserue him
in his mothers
bellie, but

f All the
worlde wondereth
at me because of
my miseries, as
well they in
authoritie, as the
common people,
yet being assured
of thy fauour I
remayned sted-
fast.

g Thou that
diddest helpe me
in my youth, when
I had more
strength, helpe me
now so much the
more in myne
olde age and
weakenes.

11 Say-

h Thus the wicked both blaspheme god and triumphe against his Saints, as though he had forsaken them, if he suffer the to fall into their handes. i In calling him his God, hee putteth backe the false reportes of the aduersaries, y said, God had forsaken him. k Because thy benefits towarde me are innumerable, I cannot but continually meditate and rehearse them. l I wil remayne stedfast, beeing vpholden with the power of God. m He desireth that as he hath begun, hee would so continue his benefits, that his liberalitie may haue perfit praise. n Thy iust performance of thy promes. o His faith breaketh through all tentations, and by this exclamation he prayseth the power of God. p As he confesseth that God is the onely autor of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods prouidence.

11 Saying, ^h God hath forsaken him: pursue and take him, for there is none to deliuer him.
12 Go not farre from mee, O God: ⁱ my God, haste thee to helpe me.
13 Let them be confounded and cōsumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.
14 But I will wayte continually, and will prayse thee more and more.
15 My mouth shall daylye rehearse thy righteousness, and thy saluatiō: ^k for I know not the number.
16 I will ^l go forwarde in the strength of the Lorde God, and will make mention of thy righteousness, ^m euen of thyne onely.
17 O God, thou hast taught me from my youth euen vntill now: ⁿ therefore will I tell of thy wonderous workes,
18 ^m Yea, euen vnto mine olde age & gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them, that shall come.
19 And thy ⁿ righteousness, O God, I will exalte on high: for thou hast done great things: ^o O God, who is like vnto thee!
20 Which hast shewed me great troubles and p aduersities, but thou wilt returne and

reuiue

reuiue me, and
ne vp from
11 Thou wilt
returne and
12 Therefore
faithfulness
violence: vnto
O Holie one
13 My lips
thee, and my
liuerecl.
14 My tong
reousnes day
and brought
hurt.
16 promisseth
ied.
17 He prayeth
kingdome of
Christ. 4
peace and
and all nat
name and p
whom all na
GA
18 Iue thy
God,
Kings sonne
19 Then shal
ouines, and t
done and iust
To wis, to h

PSAL. LXXII. 14.day.

reuiue me, and wilt come againe, and take
me vp from the depth of the earth.

11 Thou wilt increase mine honour, and
returne and comfort me.

12 Therefore will I prayse thee for thy
faithfulnes, O God, vpon instrument and
viole: vnto thee will I sing vpo the harpe,
O Holie one of Israel.

13 My lips will reioyce when I sing vnto
thee, and my ^r soule, which thou hast de-
liuered.

14 My tongue also shall talke of thy right-
eousnes dayly: for they are confounded
and brought vnto shame, that seeke mine
hurt.

15 He promisseth to delite in nothing, but wherein God
del.

q He confesseth
that his long
tariance was
well recom-
pensed, when
god performed
his promes.
r For there is
no true pray-
sing of God,
except it come
from the heart:
and therefore
may be glori-

PSAL. LXXII.

1 He prayeth for the prosperous estate of the
kingdome of Salomon, who was the figure of
Christ. 4 Vnder whome shalbe righteousness,
peace and felicitie, 10 Vnto whome all kings
and all nations shall do homage, 17 VVhose
name and power shall indure for euer, and in
whom all nations shalbe blessed.

¶ APsalme ^a of Salomon.

1 G Iue thy ^b iudgements to the King, O
God, and thy righteousness to the
Kings ^c sonne.

2 Then shal he iudge thy people in righte-
ousnes, and thy poore with equitie.

3 He shall come and iustice that he reigne not as do the worldly tyrantes.
4 To wit, to his posteritie.

a Composed
by David as
touching the
reigne of his
sonne Salomon
b Endue the
King with the
Spirite of wis-
dome

d When iustice
reigneth, euen
the places
most baren
shalbe enri-
ched with thy
blessings.

e He sheweth
wherefore the
sword is com-
mitted to
Kings: to wit,
to defende the
innocent and
suppresse the
wicked.

f The people
shall imbrace
thy true reli-
gion, when
thou giuest a
King, that ruleth
according
to thy word.

g As this is
true in al god-
ly Kings: so is it
chiefly verified
in Christ, who
with his hea-
uenly dewe
maketh his
Church euer
to flourish.

h That is, from
the red Sea to

the sea called Syria um, and from Euphrates forward: meaning,
that Christes kingdome should be large and vniuersall. i Of O-
liera and of all other countreys beyonde the sea, which he meant
by the yles. k That is, of Arabia that ryche countrey, wherof
Sheba was a part bordering vpon Ethiopia.

3 The d mountaines and the hilles shall
bring peace to the people by iustice.

4 He shall e iudge the poore of the peo-
ple: he shall saue the children of the nee-
die, and shall subdue the oppressor.

5 They shall f feare thee as long as the
sunne and moone endureth, from genera-
tion to generation.

6 He shall come g downe like the rayne
vpon the mowen grasse, and as the shewes
that water the earth.

7 In his dayes shall the righteous flourish,
and abundance of peace shalbe so long as
the moone endureth.

8 His dominion shalbe also from h sea to
sea, and from the Riuer vnto the endes of
the land.

9 They that dwell in the wildernes, shall
kneele before him, and his enemies shall
licke the dust.

10 The Kinges of i Tarshish and of the yles
shall bring presents: the Kings k of Sheba
and Seba shall bring giftes.

11 Yea, all Kings shal worship him: all na-
tions shall serue him.

12 For he shal deliuer the poore when he
cryeth: the needie also, and him that hath
no helper.

13 He shal
needy, and
poore.

14 He shal
deceit and
bloud be in

15 Yea, l
they giue
shal also p

16 An har-
the earth,
taines, and

like the ar-
shall flourish
of the ear

17 His na-
indure as l
blesse o him

18 Blessed
of Israel, y
things.

19 And b
euer: and
his glorie.

HERE
uid, the so

neither the
sone Salom

PS
1 The Prop
ther she

Nor ye
discoura

13 He shall be mercifull to the poore and needy, and shall preferue the soules of the poore.

14 He shall redeeme their soules from deccie and violence, and ¹ deare shall their blood be in his sight.

15 Yea, he shall liue, and vnto him shall they giue of the ^m golde of Sheba: they shall also pray for him continually, and daily blesse him.

16 An handfull of corne shall be sown in the earth, ~~then~~ in the toppes of the mountaines, and the ^a fruite thereof shall shake like the ~~oaks~~ of Lebanon: and the children shall flourish out of the citie like the grasse of the earth.

17 His name shall be for euer: his name shall endure as long as the sunne: all nations shall blesse ^a him, and be blessed in him.

18 Blessed be the Lord God, ~~euen~~ the God of Israel, which onely doeth ^p wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth bee filled with his glorie. So be it, euen so be it.

HERE END THE 9 prayers of Dauid, the sonne of Ishai.

Neither the King nor the kingdom can continue. q
sonne Salomon.

PSAL. LXXIII.

Euening.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 14
Nor yet the affliction of the good, ought to discourage Gods children: but rather ought
to moue

1 Though tyrants passe not to shed blood, yet this godly king shall preferue his subiects from all kinde of wrong. m God wil both prosper his life, and also make the people most willing to obey him.

n Vnder such a king shall bee most great plenty, both of fruite and also of the encrease of mankind. o They shall pray to God for his continuance, and know that God doeth prosper them for his sake.

p He cōfesseth that except God miraculously preferue his people, that Concerning his

PSAL. LXXIII.

14. day,

to moue vs to cōsider our Fathers providence,
and to cause vs to reuerence Gods iudgements,
19 Forasmuch as the wicked vanish away,
24 And the godly enter into life euermore,
28 In hope whereof he resigneth him selfe
to Gods hands.

¶ A Psalm committed to Asaph.

a As it were
betwene hope
and despaire
hee braisth
forth into this
affection, being
assured that
God would
continue his
faueur toward
such as were
godly indeede,
and not hypo-
crites.

b The wicked
in this life live
at pleasure, &
are not drawe
to death like
prisoners: that
is, by sicknes
which is
deaths mes-
senger.

c They glorie
in their pryde
as some do in

their chaires: and in crueltie, as some do in apparel. " *Mr. They put
the desires of th: heart.* d They blaspheme God & seare: *at his power,*
and rayle vpon men, because they esteeme themselves aboue all others.

1 YET ^a God is good to Israel: *even,* to
the pure in heart.

2 As for me, my feete were almost gone
my steps had welnere slipt.

3 For I freated at the foolish, when I sawe
the prosperitie of the wicked.

4 For there are ^b no bandes in their death,
but they are lustie and strong.

5 They are not in trouble *as other men,* nei-
ther are they plagued with *other men.*

6 ^c Therefore pride *is* as a chayne vnto
them, and crueltie couereth them as a gar-
ment.

7 Their eyes stande out for fatnes: *" they*
haue more then heart can wish.

8 They are licentious, and speake wicked-
ly of *their* oppression: they talke presump-
tuously.

9 They ^d set their mouth against heauen,
and their tongue walketh through the
earth.

10 There
for waters
them.

11 And th
it? or is
High?

12 Lo, the
they alway

13 Certain
vaine, and
cencie.

14 For day
fined euer

15 If I say
generation
led.

16 Then th
to paineful

17 Vntill I
God: then v

18 Surely t
places, and
lation.

19 How suc
rished and i

20 As a dr
lord, when
make their

children in gh
schoole and
rest all thing
i When thou
was contemne

10 There

PSAL. LXXIII. 14.day.

10 Therefore his ^e people turne hither:
for waters of a full *cup* are wrung out to
them.

11 And they ^f say, How doeth God knowe
it? or is there knowledge in the most
High?

12 Lo, these are the wicked, yet prosper
they alway, and increase in riches.

13 Certainly I haue clenſed mine heart in
vaine, and waſhed mine handes in inno-
cencie.

14 For dayly haue I bene puniſhed, & cha-
ſtised *euerie* morning.

15 If I ſay, & I will iudge thus, behold the
generation of thy children: I haue trefpaſ-
ſed.

16 Then thought I to know this, *but* it was
to painefull for me,

17 Vntill I went into the ^h Sanctuarie of
God: *then* vnderſtoode I their end.

18 Surely thou haſt ſet them in ſlipperie
places, and caſteſt them downe into deſo-
lation.

19 How ſuddenly are they deſtroyed, pe-
riſhed and ⁱ horribly conſumed,

20 As a dreame when one awaketh! O
Lord, when ^k thou raiſeſt vs vp, thou ſhalt
make their image deſpiſed.

children in their greateſt daungers. ^h Vntill I entred into thy
ſchoole and ^l learned by thy worde and holy Spirit, that thou orde-
reſt all things moſt wiſely and iuſtly. ⁱ By thy fearefull iudgement.
^k When thou openeſt our eyes to conſider thy heavenly felicitie,
we contemne all their vayne pompe.

^e Not onely
the reprobate,
but alſo the
people of God
oſtentimes fall
backe, ſeeing
the prosperous
eſtate of the
wicked, and
are ouerwhel-
med with ſo-
rowes, thinking
that God con-
ſidereth not a-
right the ſtate
of the godly.

^f Thus the
Aeſh moueth
euen the godly
to diſpute with
God touching
their poore
eſtate and the
proſperitie of
the wicked.
^g If I gawe place
to this wicked
thought, I of-
fende againſt
thy proui-
dence, ſeeing
thou diſpoſeſt
all things moſt
wiſely, and
preſerueſt thy

21 Certainly mine heart was vexed, and I was pricked in my reines:

22 So foolish was I and ignorant: I was a beast before thee.

23 Yet I was alway ^m with thee: thou hast holden ^{me} by my right hand.

24 Thou wilt guide me by thy counsell, & afterward receiue me to glorie.

25 Whome haue I in ⁿ heauen *but thee?* & I haue desired none in the earth with thee.

26 My flesh faileth and mine heart *as for thee* God ^{is} the strength of mine heart, and my ^o portion for euer.

27 For lo, they that withdraw themselves from thee, shall perish: thou destroyest all them that ^p go a whoring from thee.

28 As for me, it is good for me ^q to draw nere to God: *therefore* I haue put my trust in the Lord God, that I may declare all thy workes.

I For the more that man goeth about by his owne reason to seeke out gods iudgements, the more doth he declare himselfe a beast. ^m By faith I was assured that thy providence did watch alwayes ouer me to preserve me. ⁿ He sought neither helpe nor comfort of any saue of God onely.

^o He teacheth vs to denie our selues, to haue God our whole sufficiency, and our contentment. ^p That is, forsake thee to seeke others. ^q Though all the world shrinke from God, yet he promiseth to trust in him and to magnifie his workes.

PSAL. LXXIIII.

¹ The faithfull complaine of the destruction of the Church and true religion, ² Under the name of Zion, and the Temple destroyed: ³ And trusting in the might and free mercies of God, ⁴ By his covenant, ⁵ They request helpe and succour for the glorie of Gods Name, for the saluation of his poore afflicted seruants, ⁶ And the confusion of his proud enemies.

PS
5A Psal

1 O God

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Thinke

thou hast p

of thine in

deemed, a

thou hast c

3 Lift vp t

uer destro

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4 Thine au

thy Congre

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5 He that d

tees, was r

a thing to p

6 But now

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7 They ha

fre and raz

filed the dw

8 They said

them altoge

Synagogue

9 We see r

Prophet mo

new with stand

mother to cri

but also his re

A Psalme to giue instruction, committed
to Asaph.

1 O God, why hast thou put vs away for
euer? why is thy wrath kindled a-
gainst the sheepe of thy pasture?

2 Thinke vpon thy Congregation, which
thou hast possessed of olde, and on the rod
of thine inheritance, which thou hast re-
deemed, and on this mount Zion, wherein
thou hast dwelt.

3 Lift vp thy strokes, that thou mayest for
euer destroy euerie enemy that doeth euill
to the Sanctuaries.

4 Thine adversaries roare in the middes of
thy Congregation, and set vp their ban-
ners for signes.

5 He that lifted the axes vpon the thicke
trees, was renowned, as one, that brought
a thing to perfection:

6 But now they breake downe the carued
worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the
street, and razed it to the ground, and haue de-
filed the dwelling place of thy Name.

8 They said in their hearts, Let vs destroy
them altogether: they haue burnt all the
Synagogues of God in the land.

9 We see not our signes: there is not one
Prophet more, nor any with vs that know-

withstanding the enemies did destroy. e They encouraged one
another to crueltie, that not onely Gods people might be destroyed,
but also his religion utterly in all places suppressed.

a The Church
of God being
oppressed by
the tyranny
either of the
Babylonians; or
of Antiochus,
prayeth to God
by whose hand
this yoke was
layde vpon
them: for their
sinnes.

b Which inhe-
ritance thou
hast measured
out for thy self
as with a lyne
or rod.

c Or, seete.

c They haue
destroyed thy
true religion
and spred their
banners in
signe of defi-
ance.

d He commen-
deth the Tem-
ple for the
costly matter,
the excellent
workmanship
and beutie
thereof, which

f They lament that they haue no Prophet among them to shewe them how long their miseries should endure.

g They ioyne their deliuerance with Gods glorie and power, knowing that the punishment of the enemy should bee their deliuerance.

h Meaning, in the sight of all the world.

i To wit, Pharaohs armie.

k Which was a great monster of the sea, or whale, meaning Pharaoh.

l His destruction did reioyce them as meate refresheth the body.

m Seeing that God by his prouidence gouerneth and disposeth all things, hee gathereth that hee will take care chiefly for his children.

n He meaneth the Church of God, which is exposed as a pray to the wicked. *o* That is, all places where thy word shineth not, there reigneth tyrannie and oppression.

eth how long.

10 O God, how long shall the aduersarie reprove ~~thee~~ ? shall the enemy blaspheme thy Name for euer?

11 Why withdrawest thou thine hand, euen thy right hand ? *drawe* it out of thy bosome, *and* consume them.

12 Euen God is my King of olde, working saluation ⁱⁿ in the middles of the earth.

13 Thou didest deuide the sea by thy power: thou brakest the heads of the dragons in the waters.

14 Thou brakest the head of ^k Liuiathan in pieces, *and* gauest him to be ^l meate for the people in wildernes.

15 Thou brakest vp the fountaine and riuer: thou driedst vp mightie riuers

16 The ^m day is thine, & the night is thine: thou hast prepared the light & the sunne.

17 Thou hast set al the borders of ^y earth: thou hast made sommer and wynter.

18 Remember this, *that* the enemy hath reproched the Lorde, and the foolish people hath blasphemed thy Name.

19 Giue not the soule of thy ⁿ turtle dove vnto the beast, *and* forget not the Congregation of thy poore for euer.

20 Consider *thy* couenant: for ^o the dark

places of the
tions of the
21 Oh let
med, *but* let
Name.

22 Arise, O
cause: reme
foolish man
23 Forget n
for the tunc
thee, *and* asce

24 Ps

1 The faint

2 Which

pointed, &

confusion, &

10 Their p

rooms shall

g To him

AP

1 WE wil

pray

therefore b the

workes.

2 When I

will iudge rig

3 The earth

of are dissolu

lers d of it, Se

c When I see

some and sex

brought to ruin

place

places of the earth are full of the habitations of the cruell.

21 Oh let not the oppressed returne ashamed, but let the poore and needy praise thy Name.

22 Arise, O God: mainteyne thine P owne cause: remember thy dayly reproch by the foolish man.

23 Forget not the voyce of thyne enemies: for the tumult of them, that rise against thee, ascendeth continually.

PSAL. LXXV. Morning.

1 The faithfull do praise the Name of the Lord,

2 Which shall come to iudge at the time appointed, 8 When the wicked shalbe put to confusion, and drinke of the cup of his wrath.

10 Their pryde shalbe abated, and the righteous shalbe exalted to honor.

¶ To him that excelleth. 2 Destroy not.

A Psalme or song committed to Asaph.

1 WE will prayse thee, O God, wee will prayse thee, for thy Name is neere: therefore they will declare thy wonderous workes.

2 When I shal take a conuenient time, I will iudge righteously.

3 The earth and all the inhabitantes thereof are dissolved: but I will establish the pillars of it. Selah.

¶ When I see my time (sayth God) to helpe your miseries, I will commaund all things in good order. ¶ Though all things bee brought to ruine, yet I can restore and preserue them.

I.iii.

p He sheweth that God can not suffer his Church to be oppressed, except he lose his own righte. ¶ Or, increase more and more.

a Read Psalm. 57. 1.

b He declarereth how the faithfull shall ener have iust occasion to praise God, forasmuch as in their neede they shal feele his power at hande to helpe them.

4 I sayd

e The Prophet warneth the wicked that they would not set themselves against Gods people, seeing that God at his time destroyeth them that rule wickedly. f Gods wrath is compared to a cup of strong and delicate wine, wherewith the wicked are made so drinke, that by drinking till they come to the very dregges, they are utterly destroyed. g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft and subtiltie.

a He declareth Gods power is evidently seene in preserving his people & destroying his enemies,

- 4 I sayd vnto the foolish, Be not so foolish, and to the wicked, Lift not vp the horne.
 5 Lift not vp your ^e horne on high, neither speake with a stiffe necke.
 6 For to come to preferment is neither from the East, nor from the West, nor from the South,
 7 But God is the Iudge: he maketh lowe and he maketh high.
 8 For in the hand of the Lorde is a scup, and the wyne is red: it is full mixt, and he powreth out of the same surely al the wicked of the earth shall wring out and drinke the dregges thereof.
 9 But I wil declare for euer, & sing praises vnto the God of Iaakob.
 10 All the hornes of the wicked also will I breake: but the hornes of the Righteous shalbe exalted.

PSAL. LXXVI.

- 1 This Psalme setteth forth the power of God & care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib.
 2 And exhorteth the faithfull to be thankfull for the same.

g To him that excelleth on Negemoth.

A Psalme or song committed to

Asaph.

- 1 God is knownen in Iudah his Name is great in Israel.

3 For in dwelling in
 3 There be the shield
 Selah.
 4 Thou art
 the mount
 5 The stout
 slept their
 haue not d
 6 At thy re
 the chariot
 7 Thou
 shall stand
 angry!
 8 Thou did
 heard from
 red and was
 9 When the
 to helpe al
 10 Surely the
 thy prayse: t
 thou re stray
 11 Vowe &
 God, all ye th
 them bring
 to be feared

1 For the end
 this g to passe
 compass their
 the Tabernacle

PSAL. LXXVI. 15. day.

2 For in ^b Shalem is his Tabernacle, & his dwelling in Zion.

3 There brake he the arrowes of the bow, the shielde and the sworde and the battel. Selah.

4 Thou art more bright & puissant, then the mountaines of pray.

5 The stout hearted are spoiled: they haue slept their sleepe, & all the me of strength haue not ^d founde their hands.

6 At thy rebuke, O God of Iakob, both the chariot and horse are cast a sleepe.

7 Thou, *even* thou art to be feared: & who shall stand in thy ^e sight, when thou art angry!

8 Thou didest cause thy iudgement to be heard from heauen: *therefore* the earth feared and was still,

9 When thou, O God, arose to iudgement, to helpe al the meeke of the earth. Selah.

10 Surely the ^g rage of man shall turne to thy prayse: the remnant of the rage shalt thou restryne.

11 Vowe & performe vnto the Lord your God, all ye that be ^h round about him: let them bring presentes vnto him that ought to be feared.

12 For the ende shall shewe that the enemy was able to bring nothing to passe: also thou shalt bridle their rage, that they shall not compass their purpose. ^h To wit, the Leuites that dwell about the Tabernacle, or the people, among whome he doeth dwell.

^b Which afterward was called Ierusalem.

^c He compareth the kingdomes full of extortion and rapine to the mountaines that are full of ravening beasts. ^d God hath taken their spirits & strength from them, though their hands were cut off.

^e God with a looke is able to destroy all the power and acountie of the enemies, were they neuer so many or mighty.

^f To reuenge the wrongs done to thy Church.

Lxiii.

12 He

i The Ebrewe word signifieth to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrantes foolish and vayne.

12 He shall cut of the spirit of princes: he is terrible to the Kings of the earth.

PSAL. LXXVII.

1 The Prophete in the name of the Church receiveth the greatnes of his affliction, and his grievous tentations, 6 Whereby he was driven to this end to consider his former conversion, 11 And the continuall course of Gods workes in the preservation of his servants, and so he confirmeth his faith againe. Et these iterations.

1. Inro. 16. 41.
psal. 39. & 63.

¶ For the excellent musician * Ieduthun.
A Psalm committed to Asaph.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

¶ Or, mine hand was stretched out.

b He sheweth that wee must patiently abide, although God deliuer vs not out of our troubles at the first crye.

c Meaning, that his sorrowes

were as watchmen that kept his eyes from sleeping. d Of thanksgiving, which I was accustomed to sing in my prosperitie.

1 My voice came to God, when I cryed: my voice came to God, and he heard me.

2 In the daye of my trouble I sought the Lord: my fore ranne and ceased not in the night: my soule refused comfort.

3 I did thinke vpon God, and was troubled: I prayed, and my spirit was full of anguish. Selah.

4 Thou keepest mine eyes waking: I was astonied and could not speake.

5 Then I considered the dayes of olde, & the yeres of ancient tyme.

6 I called to remembrance my song in the night: I communed with mine owne

heart, and
7 Will thou
uert and w
8 Is his
doth his p
9 Hath
hath he sh
pleasure?
10 And I f
remembered
the most H
11 I reme
certainly
olde.
12 I did al
did deuise
13 Thou wa
who is so g
14 Thou
thou hast
people.
15 Thou h
thine arme,
Ioseph. Sel
16 The k
waters saw
depthes tr
17 The cl
heavens g
went abro
18 The vo
about the
wherein y
through the r

heart, and my spirit searched e diligently.

7 Will the Lord absent him selfe for e-
uer: and will he shew no more fauour?

8 Is his ^f mercy cleane gone for euer?
doth his promes faile for euermore?

9 Hath God forgotten to be mercifull?
hath he shut vp his tender mercies in dis-
pleasure? Selah.

10 And I said, This is my g death: yet I re-
membred the yeres of the right hand of
the most High.

11 I remembered the workes of the Lord:
certainely I remembered thy wonders of
olde.

12 I did also meditate all thy workes, and
did deuise of thine actes, ^f *some*,

13 Thy way, O God, ^k in the Sanctuarie:
who is so great a ⁱ God as *our* God!

14 Thou art the God that doest wōders:
thou hast declared thy power among the
people.

15 Thou hast redeemed thy people with
thine arme, *even* the sonnes of Iaakob and
Ioseph. Selah.

16 The ^k waters sawe thee, O God: the
waters sawe thee, *and* were afraid: yea, the
depthes treimbled.

17 The cloudes powred out water: the
heauens gaue a ⁱ sound: yea, thine arrowes
went abroad.

18 The voyce of thy thunder was rounde
about: the lightnings lightned the world:

wherin ^y power of God was declared, whē he deliuered ^y Israelites
through the red Sea. l That is, thundred, & lightned.

m For when thou haddest brought ouer thy people, the water returned to her course, and the enemies that thought to haue

the earth trembled and shooke.

19 Thy way is in the Sea, and thy paths in the great waters, and thy footesteppes are not knownen.

20 Thou didest lead thy people like sheep by the hand of Moses and Aaron.

solowed them, could not passe through, Exodus 14. 28.

PSAL. LXXVIII. Euening.

1 He sheweth how God of his mercie chose his Church of the posteritie of Abraham, & Reproaching the stubburne rebellion of their fathers, that the children might not only understand, 11 That God of his free mercie made his covenent with their ancestors, 17 But also seeing them so malicious & peruerse, might bee ashamed and so turne wholey to God. In this Psalm the hoie Ghost hath comprehended, as it were, the summe of all Gods benefits, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories of the Bible.

¶ A Psalm to giue instruction committed to Asaph.

a Read Psal. 32.

b The Prophet vnder the name of a teacher calleth the people his, & the doctrine his, as Paul calleth the Gospel his, wherof he was but the preacher, as Rom. 1. 16. & 16. 25. c Which were the people of God.

1 **H**Eare my doctrine, O my people : incline your eares vnto the words of my mouth.

2 I will open my mouth in a parable : I will declare high sentences of old.

3 Which we haue heard and knowen, & our fathers haue tolde vs

4 Which were the people of God.

4 We

4 We will
dren, to
will she we
er also, and
hath done :

5 How he
akob, and o
he comman
teach their
6 That the
the childre
should stand
dren:

7 That th
God, and
but keepe h
& And not
bedient and
neration th
and whose
God.

9 The chil
med and sho
backe in th
10 They ke
but refused
11 And for
full workes

and hypocrit
pled. By E
they were mo
were vntayth
corrupt all o

4 We wil not hide them from their children, ^{but} to the generation to come wee will shewe the praises of the Lord, his power also, and his wonderfull workes that he hath done :

5 How he established a ^d testimonie in Iakob, and ordeined a Law in Israel, which he commanded our fathers, ^f they shoulde teach their children:

6 That the ^e posteritie might know it, & the children, which shoulde bee borne, should stande vp, & declare it to their children:

7 That they might ^f set their hope on God, and not forget the workes of God but keepe his commandements:

8 And not to be as their ^g fathers, a disobedient and rebellious generation : a generation that set not their hearte aright, and whose spirit was not faithfull vnto God.

9 The children of ^h Ephraim being armed and shooting with the bowe, turned backe in the day of battell.

10 They kept not the couenant of God, but refused to walke in his Lawe,

11 And forgate his Actes, and his wonderfull workes that he had shewed them.

and hypocrisie, that the children ought not to follow their examples. ^h By Ephraim he meaneth also the rest of the tribes, because they were most in number: whose punishment declareth that they were vntayefull to God, and by their multitude and authoritie had corrupte all others.

d By the testimony and law he meaneth the law writtē which they were commanded to teache their children, Deut. 6. 7.

e He sheweth wherein ^y children should be like their fathers, that is, in maintaining Gods pure religion.

f He sheweth wherein the vse of this doctrine standeth: in faith, in the meditation of Gods benefits and in obedience.

g Though these fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, pronocation, falshode

i He proueth
that not onely
the posteritie,
but also their
forefathers
were wicked
and rebellious
to God.

Exod. 14. 21.

Exod. 14. 24.

Exod. 17. 6.

numb. 20. 11.

psalme 105. 41.

1. Corin. 10. 4.

wisd. 11. 4.

k Their wic-
ked malice
could be over-
come by no
benefits, which
were great and
manie.

l Then to re-
quire more
then is ne-
cessarie, and
to separate
Gods power
from his wil,
is to tempt
God.

* Numb. 11. 1.

m Thus when
we giue place
to sinne, we
are moued
to doubt of Gods power,
except he will alwayes be readie to serue
our lust.

* Exod. 17. 6. numb. 20. 11. psalme 105. 41. &c. 20. 4. * Numb. 11. 1.

12 Hee did marueilous things in the sight
of their fathers in the land of Egypt: *men*
in the fiede of Zoan.

13 * He deuided the Sea, and ledde them
through: he made also the waters to stand
as an heape.

14 * In the daye time also he ledde them
with a cloude, and all the night with a
light of fire.

15 * He claue the rockes in the wildernes,
and gaue them drinke as of the great
depths.

16 * Hee brought floods also out of the
stony rocke, so that he made the waters to
descend like the riuers.

17 Yet they * sinned stil against him, and
prouoked the Highest in the wildernesse.

18 And tempted God in their hearts: *in*
requiring meat for their lust.

19 * They spake against God also, saying,
Can God *m* prepare a table in the wil-
dernes?

20 * Behold, he smote the rocke, that the
water gushed out, and the streames ouer-
flowed: can he giue bread also? or prepare
flesh for his people?

21 Therefore the Lord heard and was an-
grie, and the * fire was kindled in Iaakob,
and also wrath came vpon Israel,

22 Because they beleueed not in God, &

* Exod. 17. 6. numb. 20. 11. psalme 105. 41. &c.

n trusted

n trusted no

23 Yet he
aboue, and
uen,

24 And ha
them for to
the wheat o

25 * Man di
sent them m

26 He cau
the heauen.
brought in t

27 He raine
and fethered

28 And hee
their campe
tions.

29 So they
for he gaue

30 They we
the meat

31 When th
vpon them,
and smote c
rael.

32 For all t
ued not his v

33 Therefor
in vanitie, an

more it lusteth
they suffered, wh
finne by contin
they can be an

PSAL. LXXVIII. 15. day.

trusted not in his helpe.

23 Yet he had commanded the^o cloudes aboue, and had opened the doores of heauen,

24 And had rained downe MAN vpon them for to eate, and had giuen them of the wheat of heauen.

25 * Man did eate the bread of Angels: he sent them meate ynough.

26 He caused the P^r Eastwind to passe in the heauen, and through his power hee brought in the Southwinde.

27 He rained flesh also vpon them as dust, and fetthered foule as the sand of the sea.

28 And hee made it fall in the middes of their campe, *euē* round about their habitations.

29 So they did eate and were well filled: for he gaue them their desire.

30 They were not turned from their *q* lust, *but* the meat *was* yet in their mouthes,

31 When the wrath of God came euen vpon them, and slew * the strongest of the, and smote downe the chosen men in Israel.

32 For all this, they^s sinned still, and beleued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie, and their yerres hastily.

more it lusteth.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God. f Thus frame by continuance maketh men insensible, so that by no plagues they can be amended.

n That is, in his Fatherly providence, whereby he careth for his, and provideth sufficiently.

o So that they had y^e, which was necessarie and sufficient: but their lust made them to couet that which they knew God had denied them.

Iohn. 6. 31.

1. cor. 10. 3.

p God vsed the meanes of the winde to teach them, that all elements were at his commandement, and that no distance of place could let his working.

q Such is the nature of concupiscence that the more it hath, the

34 And

e Such was
their hypocri-
sie, that they
sought vnto
God for feare
of punishment,
though in their
heart they lo-
ued him not.

u Whatsoever
commeth not
from the pure
fountaine of
the heart, is
hypocrisie.

x Because he
would neuer
haue some rem-
nant of a
Church to
praise his
Name in earth,
he suffered not
their finnes to
ouercome his
mercy.

y That is, they
tempted him
oft times.

z As they all
doe that
measure the
power of God
by their capa-
citie.

a The forget-
fulness of Gods
benefits is the
roote of
rebellion and all vice.

34 And when he ^e slewe them, they sought
him and they returned, and sought God
carely.

35 And they remembred that God ^{was}
their strength, & the most high God their
redeemer.

36 But they flattered him with their mouth
and dissembled with him with their
tongue.

37 For their ^u heart was not vpright with
him: neither were they faithfull in his co-
uenant.

38 Yet he being mercifull ^x forgave ^{his}
iniquitie, and destroyed ^{them} not, but oft
times called backe his anger, and did
not stirre vp all his wrath.

39 For he remebred that they were fleshy
^{yea}, a wind that passeth and commeth not
againe.

40 Howe oft did they prouoke him in
the wilderness? and grieue him in the de-
sert?

41 Yea, they ^y returned, and tempted God,
and ^z limited the Holy one of Israel.

42 They ^a remembred not his hand, ^{nor}
the day when he deliuered them from the
enemie,

43 Nor him that set his signes in Egypt, &
his wonders in the felde of Zoan,

44 And turned their riuers into blood,
and their floodes, that they coule not

drinke.

45 He sent
which deu-
destroyed

46 Hee ^e
caterpillar,
grasshopper,

47 He deu-
and their w-
stone.

48 He gau-
and their fl-

49 Hee ca-
his anger,
vexation b-

gels.
50 He mad-
red not the

their life to
51 And sine
men the ^e b-

tabernacle.
52 But he
sheepe, and

a flocke.
53 Yea, he
they feare

enemies.

^a The fir-
in Egypt: for
the loune of
feare, forasm-
them safely.

drinke.

drinke.

45 He sent ^b a swarme of flies among the, which deuoured them, and frogges, which destroyed them.

46 Hee ^c gaue also their fruites vnto the caterpillar, and their labour vnto the grasshopper.

47 He destroyed their vines with hayle, and their wilde figge trees with the hayle-stone.

48 He gaue their cattell also to the haile, and their flockes to the thunderboltes.

49 Hee cast vpon them the fiercenesse of his anger, indignation and wrath, and vexation by the sending out of ^d euill Angels.

50 He made a way to his anger: he spared not their soule from death, but gaue their life to the pestilence,

51 And smote all the first borne in Egypt, ^e men the ^e beginning of *their* strength in the tabernacles of ^f Ham.

52 But he made his people to go out like sheepe, and led them in the wildernes like a flocke.

53 Yea, hee caryed them out safely, and they feared not, and the Sea couered their enemies.

^b This word signifieth a confused mixture of flies & venomous wormes. Some take it for all sortes of serpents: some for all wild beastes.

^c He repea-
reth not here
all the mira-
cles that God
did in Egypt,
but certaine
which might
be sufficient
to conuince
the people of
malice & in-
gratitude.

^d So called,
either of the
effecte: that
is, of punishing
the wicked, or
els because
they were wic-
ked spirits,
whome God
permitted to
vexe men.

^e The first borne are so called, as Genesis 49. 3. ^f That is, Egypt: for it was called Mizraim or Egypt, of Mizraim that was the sonne of Ham. ^g That is, they had none occasion to feare, forasmuch as God destroyed their enemies, and deliuered them safely:

34 And

h Meaning Canaan, which God had consecrate to him selfe, and appointed to his people.

Iosh. 11. 6. and 13. 6.

i Nothing more displeaseth God in the children, then when they continue in that wickednes, which their fathers had begun.

k By seruing God otherwise then he had appointed
l For their ingratitude he suffered the Philistims to take the Arke, which was the signe of his presence, from among them.

m The Arke is called his power & beauty, because thereby he defended

his people, and beautifully appeared vnto them. n They were suddenly destroyed, 1. Sam. 4. 10. o They had no marriage sought that is, they were not married.

54 And he brought them vnto the borders of his ^h Sanctuarie : *even* to this Mountaine, *which* his right hand purchased.

55 * He cast out the heathen also before them, and caused them to fall to the lot of *his* inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned backe and dealt ⁱ falsely like their fathers : they turned like a deceitfull bowe.

58 And they ^k prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard *this* and was wroth, & greatly abhorred Israel,

60 So that he ^l forsooke the habitation of Shilo, *even* the Tabernacle where he dwelt among men,

61 And deliuered his ^m power into captiuitie, and his beautie into the enemies hand.

62 And hee gaue vp his people to the sword, & was angrie with his inheritance.

63 The fire ⁿ deuoured their chosen ^{me}, and their maides were not ^o praised.

64 Their Priests fel by the sworde, & their

p widows

p widows la

65 But the L

and as a stro

cried out,

66 And sm

partes, ind put

67 Yet he r

seph, and cho

68 But chose

Zion which h

69 And he ^s

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70 He chose D

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PSAL. LXXVIII. 15. day.

widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his wine cryeth out,

66 And smote his enemies in the hinder partes, and put them to a perpetual shame.

67 Yet he refused the tabernacle of Joseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And he built his Sanctuarie as an high palace, like the earth, which he stablished for ever.

70 He chose Dauid also his seruant, & tooke him from the sheepestoldes:

71 Euen from behinde the ewes with yong brought he him to feede his people in Iacob, and his inheritance in Israel.

72 So he fed them according to the simplicity of his heart, and guided them by the discretion of his hands.

though he punished their enemies. f By building the Temple and establishing the kingdome, he declareth that the signes of his tauer were among them. t He sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX. Morning.

1 The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies, 8 And confessing their sinnes,

see to Gods mercies with full hope of deliuerance, 10 Because their calamities were toynd with the contempt of his Name, 13 For the which they promise to be thankfull.

K. i.

q. A

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden.

q Because they were drunken in their sinnes, they iudged Gods patience to be a sūbring as though he were drunken: therefore he answering their beastly iudgement, sayeth, he will awake and take sodaine vengeance.

r Shewing that he spared not altogether the Israelites,

a The people
erie vnto God
against the bar-
barous tyranny
of the Babylo-
nians, who spoil-
ed Gods inheri-
tance, polluted
his Temple, de-
stroyed his re-
ligion & mur-
dered his
people.

b The Prophet
sheweth to
what extremi-
ties God suffe-
reth sometime
his church to
fall, to exercise
their faith be-
fore he set to
his hand to de-
luer them.

c Their friends
and kinsfolkes
durst not bury
them for feare
of the enemies.

d Whereof some
came of Abra-
ham, but were
degenerate: &
others were o-
pen enemies to
thy religion,

but they both laughed at our miseries. e Wilt thou utterly re-
sume vs for our sinnes, before thou takest vs to mercie? Iere. 18. 23.

f Which we and our fathers haue committed. g And stay not
we haue recompensed for our sinnes. h Seeing we haue none other
Saviour, neither can we helpe our selues, and also by our saluance
thy Name shalbe prayesd, therefore, O Lord, helpe vs.

g *APsalme committed to Asaph.*

O God, a the heathen are come into
thine inheritance: thine holy Tem-
ple haue they defiled, and made Je-
rusalem heapes of stones.

2 The b dead bodies of thy seruants haue
they giuen to be meate vnto foules of the
heauen: and the flesh of thy Saintes vnto
the beastes of the earth.

3 Their blood haue they shed like waters
rounde about Ierusalem, & there was none
to c burie them.

4 We are a reproch to our d neighbours,
euen a scorne and derision vnto them that
are round about vs.

5 Lord, how long wilt thou be angry, for-
euer? shall thy gelousie e burne like fire?

6 * Powre out thy wrath vpon the heathen
that haue not knowne thee, and vpon the
kingdomes that haue not called vpon thy
Name.

7 For they haue deuoured Iacob & made
his dwelling place desolate.

8 Remember not agaynst vs the f former
iniquities, but g make haste and let thy re-
der mercies preuent vs: for we are in great
miserie.

9 Helpe vs, O God of our h saluation, for

the glorie
be mercifi-
f sake.

10 Where
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12 And re-
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13 So we th
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thy praise.

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g *To him tha*

APsalme

1 **H**ear,

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6 Moue their

but is, in the pl

the glorie of thy Name, and deliuer vs, and be mercifull vnto our sinnes for thy names sake.

10 Wherefore shoulde the heathen say, Where is their God? let him be knowne among the heathen in our sight by the vengeance of the bloud of thy seruants that is shed.

11 Let the sighing of the prisoners come before thee: according to thy mightie arme preserue the children of death,

12 And render to our neighbours seuen folde into their bosome their reproche, wherewith they haue reproched thee, O Lord.

13 So we thy people, and sheepe of thy pasture shall praise thee for euer: and from generation to generation we will set forth thy praise.

i Who though in respect of God they were iustly punished for their sinnes yet in consideration of their cause, were vniustly murdered.

k Which were captiues among their enemies, and could looke for nothing but death.

l We ought to desire no benefite of God, but on this condition to prayse his name, Isa. 43. 21.

PSAL. LXXX.

1 *Alamentable prayer to God to helpe the miseries of his Church, & Desiring him to consider their first estate, whē his fauour shined towards them, to the intent that he might finish that worke which he had begunne.*

¶ To him that excelleth on Shoshannim Eduth.

A Psalm committed to Asaph.

1 HEARE, O thou shepheard of Israel, thou that leadeest Ioseph like sheepe: shewe thy brightnes, thou that sittest betwene the Cherubims.

6 Moue their hearts that they may returne to worship God aright: but in the place where thou hast appointed.

a This Psalm was made as a prayer for to desire God to be mercifull to the ten tribes.

K.ii.

3 Before

c Ioyne thy whole people and all thy tribes together againe.

d The faithfull feare Gods anger, when they perceiue that their prayers are not forthwith heard.

e Our neighbours haue continually strife & war against vs.

f Because that repentance onely commeth of God, they most instantly and oft times call to God for it as a meane, whereby they shall be faued.

g Seeing that of thy mercie thou hast made vs a most deare possession to thee, and wee through our finnes are made open for wilde beastes to deuour vs, declare againe thy lone and

finishe y^e worke that thou hast begun. " *Eb. Ceders of God.* h To wit, Euphrates. i That is, aswell they that hate our religion as they that hate our persons.

2 Before Ephraim and Benjamin and Manasseh stirre vp thy strength, and come to helpe vs.

3 ^c Turne vs againe, O God, and cause thy face to shine that we may be faued.

4 O Lorde God of hostes, howe long wilt thou be ^d angrie against the prayer of thy people?

5 Thou hast fed them with the bread of teares, and giuen them teares to drinke with great measure.

6 Thou hast made vs a ^e strife vnto our neighbours, and our enemies laugh at vs among themselues.

7 ^f Turne vs againe, O God of hostes: cause thy face to shine, and we shalbe faued.

8 Thou hast brought a ^g vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest rume for it, & didest cause it to take roote, and it filled the land.

10 The mountaines were couered with the shadow of it, and the boughes thereof *were like the "goodly ceders.*

11 She stretched out her branches vnto the Sea, and her boughes vnto the ^h Riuer.

12 Why hast thou *then* broken downe her hedges, so that all they, which passe by the way, haue plucked her?

13 The wilde ⁱ bore out of the wood hath

destroyed

destroyed
haue eaten

14 Returne
looke downe

visite this

15 And thou
hast planted
made it ^l str

16 It is bur
they perish

nance.

17 Let thine
right hande

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18 So will n
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19 Turne v
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onely. 11

12 And sh
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destroyed it, and the wilde beasts of the field haue eaten it vp.

14 Returne we beseech thee, O God of hosts: looke downe ^k from heauen and behold and visite this vine,

15 And the vineyarde, that thy right hande hath planted, and the yong vine, *which* thou madest ^l strong for thy selfe.

16 It is burnt with fire and cut downe: and they perish at the ^m rebuke of thy countenance.

17 Let thine hand be vpon the ⁿ man of thy right hande, and vpon the sonne of man, *whome* thou madest strong for thine owne selfe.

18 So will not we go backe from thee: ^o re- uue thou vs, and wee shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: cause thy face to shine, and wee shall be- faued.

the enimie. ⁿ That is, vpon this vine, or people, whome thou hast planted with thy right hande, that they shoulde be as one man or one bodie. ^o For none can call vpon God, but such as are ray- ted vp, as it were, from death to life and regenerate by the holy Spirit.

PSAL. LXXXI.

1 An exhortation to prayse God both in heart & voyce for his benefites, 8 And to worship him onely. 11 God condemnueth their ingratitude, 12 And sheweth what great benefites they haue lost through their owne malice.

[To him that excelleth vpon ² Gittith. A Psalmc committed to Asaph.

Kiii.

i Sing

k They gaue not place to temptation, knowing that albe- it there were no helpe in earth, yet God was able to succour them from heauen.

l So that no power can pre- uail against it, and which as a yōg bud thou raysest vp a- gain as out of the burnt ashes.

m Onely when thou art angry, and not with the sworde of

a An instru- ment of musike brought from Geth.

b It seemeth
 y this Psalm
 was appointed
 for solemne
 feasts & assem-
 blies of the peo-
 ple, to whom
 for a time these
 ceremonies
 were ordeined,
 but now vnder
 the Gospell are
 abolished.

c Vnder this
 feast he copre-
 hendeth al o-
 ther solemne
 dayes.

d That is, in Is-
 rael: for Iosephs
 familie was
 counted the
 chiefe before
 that Iudah was
 preferred.

e God speaketh
 in the person of
 the people, be-
 cause he was
 their leader.

f If they were
 neuer able to
 giue sufficient
 thanks to God
 for this deliue-
 rance from cor-
 porall bon-

dage, how much more are we indetted to him for our spiritual deli-
 uerance from the tyrannie of Satan and sinne? g By a strange and
 wonderfull fashion. ¶ Or, cont'nation, Exo'. 17. 7. h He condem-
 neth all assemblies, where the people are not attentive to heare Gods
 voyce, and to giue obedience to the same. i God accuseth their
 incredulity, because they opened not their mouthes to receiue Gods
 benefices in such abundance as hee poureth them out.

PSAL. LXXXI.

16. day.

1 Sing^b ioyfully vnto God our strength:
 sing loude vnto the God of Iaakob.

2 Take the song and bring forth the tim-
 brel, the pleasant harpe with the viole.

3 Blowe the trumpet in the^c new moone,
even in the time appointed, at our feast-
 day.

4 For this is a statute for Israel, and a Lawe
 of the God of Iaakob.

5 He set this in^d Ioseph for a testimonie,
 when he came out of the lande of Egypt,
where I heard a language, that^e I vnder-
 stood not.

6 I haue withdrawne his shoulder from the
 burden, and his hands haue left the^f pots.

7 Thou calledst in affliction & I deliuered
 thee, and g answered thee in the secretes
 of the thunder: I proued thee at the waters of
 Meribah. Selah.

8^h Heare, O my people, and I will protect
 vnto thee: O Israel, if thou wilt hearken
 vnto me,

9 Let there be no strange god in thee, nei-
 ther worship thou any strange god.

10 For I am the Lorde thy God, which
 brought thee out of the land of Egypt: open
 thy mouth wide and I will fill it.

11 But
 voice, and

12 So I
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PSAL. LXXXII. 16.day.

11 But my people woulde not heare my voice, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.

13 * Oh that my people had hearkened vnto me, and Israel had walked in my wayes.

14 I would soone haue humbled their enemies, and turned mine hande ^l against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, and their time ^m shoulde haue endured for euer.

16 And God would haue fed them with the ^a fat of wheate, and with honie out of the rocke would I haue sufficed thee.

k God by his worde calleth al, but his secret electiō appointeth, who shal heare with fruit.

l If their sinnes had not fettered m If the Israelites had not broken covenant with God, he would haue given them victorie against their enemies.

n That is, with most fine wheat and abundance of honie.

PSAL. LXXXII. Euening.

1 The Prophet declaring God to be present among the Iudges and Magistrates, 2 Reproueth their partialitie, 3 And exhorteth them to do iustice. 4 But seeing none amendment, 5 He desireth God to undertake the matter and execute iustice himselfe.

* A Psalme committed to Asaph.

1 God stādeth in the assembly of ^a gods: He iudgeth among gods.

2 How long will ye iudge vnjustly, and accept the persons of the ^b wicked? Selah.

3 Do right to the poore and fatherles: do

bone them, will take vengeance on them. b For theues and murderers find fauour in iudgement, when the cause of the godly can not be heard.

a The prophet sheweth that if princes and Iudges do not their ducie, God, whose authoritie is a-

K.iii.

iustice

c Not onely when they crie for helpe, but when theyr cause requireth ayde and support.

d That is, all things are out of order, either by their tyrannie or careles negligence.

e No title of honour shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men. f Therefore no tyrant shall plucke thy right and authoritie from thee.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farre of, which imagined nothing but their destruction. 9 And they desire that all such wicked people may, according as God was accustomed, be stricken with the stormie tempest of Gods wrath, 18 That they may knowe that the Lord is most high vpon the earth.

g A song, or Psalm committed to Asaph.

a This Psalme seemeth to haue bin composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iosaphat.

b Keepe not thou silence, O God: be not still and cease not, O God.

2 For lo, thine b enemies make a tumult: and they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against

b He calleth them Gods enemies, which are enemies to his Church.

thy people, secret one

4 They haue off from be Israel be no

5 For the heart, and thee:

6 The tabernacles, Moab

7 Gebal and Philistims w

8 Asshur also bene an arm

9 Do thou nices: as to S of Kishon.

10 They pe for the earth

11 Make the and like Zee bah and like

12 Which h session the k

13 O my Go and as the st

14 As the fir flame setteth

brethren. h By not, suffer his p

i Trode vnder where his Chur

reprobate coul vicerly be dest

thy

thy people, and haue consulted against thy
secret ones.

4 They haue said, Come and let vs ^dcut the
off from being a nation: and let the name of
Israel be no more in remembrance.

5 For they haue consulted together ^e in
heart, and haue made a league ^f against
thee:

6 The tabernacles of Edom, & the Ishmae-
lites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the
Philistims with the inhabitants of ⁱTyrus:

8 Asshur also is ioyned with them: they haue
bene an arme to the children ^g of Lot. Selah.

9 Do thou to them as vnto the ^h Midia-
nites: as to Sisera and as to Iabin at the riuer
of Kishon.

10 They perished at En-dor, and were ⁱding
for the earth.

11 Make them, ^{men} their princes like ^jOreb
and like Zeeb: yea, all their princes like Ze-
bah and like Zalmuna.

12 Which haue said, Let vs take for our pos-
session the ^k habitations of God.

13 O my God, make the like vnto a ^l wheel,
and as the stubble before the winde.

14 As the fire burneth the forest, and as the
flame setteth the mountaines on fire;

brethren. ^h By these exāples they were confirmed that God would
not suffer his people to be vtterly destroyed, Iudg. 7 ²¹. and 4. ¹⁵.
ⁱ Trode vnder feete as myre. * Iud. 7. ²⁵. & 8. ²¹. ^k That is, Iudea: for
where his Church is, there dwelleth he among them. ^l Because the
reprobate could by no meanes be amended, he prayeth that they may
vtterly be destroyed, be vnstable and led with al winds.

^c The elect of
God are his se-
cret ones: for
he hideth them
in the secret of
his tabernacle,
and preserveth
them from all
dangers.

^d They were
not content to
take ^j Church
as prisoner, but
sought vtterly
to destroy it.

^e By al secretes
meanes.

^f They thought
to haue subuer-
ted thy coun-
sell, wherein
the perpetuity
of the Church
was establi-
shed.

^g Or, Zor.

^g The wicked-
nes of the Am-
monites & Mo-
abites is de-
scribed, in that
they prouoked
these other na-
tions to fight a-
gainst the Is-
raelites their

m That is, be compelled by thy plagues to confesse thy power.
n Though they beleue not, yet they may proue by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

a David complaineth that he cā not haue access to the Church of God to make profession of his faith and to profit in religion.
b For none but y priests could enter into the Sanctuary, and the rest of the people into the courtes.
c So that the poore birds haue more libertie then I.

15 So persecute them with thy tempest, & make them afraide with thy storme.

16 Fill their faces with shame, that they may seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perish,

18 That they may know that thou, which art called Iehouah, art alone, *even* the most High ouer all the earth.

PSAL. LXXXIIII.

1 David driven forth of his countrey, 2 Desires most ardently to come againe to the Tabernacle of the Lord and the assemble of the Saints: to praise God, 4 Pronouncing them blessed & may so do. 6 Then he praiseth the courage of the people, that passe through the wilderness to assemble them selves in Zion. 10 Finally with praise of this matter and confidence of Gods goodnes he endeth the Psalm.

¶ To him that excellith upon Gittith. A Psalm committed to the sounes of Korah.

1 O Lord of hostes, how amiable are thy Tabernacles!

2 My soule longeth, yea, & fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallowe a nest for her, where shee may lay her yong: *even* by thine altars, O Lord of hostes, my King and my God.

4 Blessed are they y dwell in thine house: they will euer prayse thee. Selah.

5 Blessed

5 Blessed thee, and in

6 They g make well the pooles

7 They g merie one a

8 O Lord hearken,

9 Behold vpon the f

10 For h a thousand doore kee

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11 For the into us: th

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12 O Lord trusteth in

Strength and for Christes

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PSAL. LXXXIIII. 16.day.

5 Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

6 They going through the vale of ^e Baca, make welles therein: the raine also couereth the pooles.

7 They go from strength to strength, till ^emerie one appeare before God in Zion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iakob. Selah.

9 Beholde, O God, our shielde, and looke vpon the face of thine ^s Anointed.

10 For ^h a day in thy courtes is better then a thousand ^other where: I had rather bee a doore keeper in the House of my God, then to dwell in the Tabernacles of wickednes.

11 For the Lord God is the sunne & shielde vnto vs: the Lorde will giue grace and glorie, and no ⁱ good thing will hee withholde from them that walke vprightly.

12 O Lord of hostes, blessed is the man that trusteth in thee.

^d Who trusteth nothing in him self, but in thee onely, and learneth of thee to rule his life.

^e That is, of mulberry trees, which was a barren place: so ^y they which passed through, must dig pittes for water: signifying that no ^lies can hinder them that are fully bent to come to Christs church, neither yet that God will euer faile them.

^f They are neuer wearie, but increase in

strength and courage tyll they come to Gods house. ^g That is, for Christs sake, whose figure I represent. ^h He would wishe to liue but one day rather in Gods Church, then a thousand among the worldlings. ⁱ But will from tyme to tyme increate his blessings towards his more and more.

PSAL. LXXXV.

1 Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in mind of their deliuerance, to ⁱ intent that he should not leaue the work of his grace vnpersf. ^s Next they complaine of their long affliction: ^s And thirdly they reioyce in

in hope of felicitie promised. 9 For their deliuerance was a figure of Christes kingdome, vnder the which shoulde be perfit felicitie.

g To him that excelleth. A Psalm committed to the sonnes of Korah.

a They cōfesse that Gods free mercy was the cause of their deliuerance, because he lo-ued the lande, which he had chosen.

b Thou hast buried them that they shall not come into iudgement.

c Not onely in withdrawing the rod, but in forgiuing our sinnes, and in touching our hearts to confesse them.

d As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that

according to his nature he would be merciful vnto them. **e** He confesseth that our saluation commeth onely of Gods mercie. **f** Hee will sende all prosperitie to his church, when he hath sufficiently corrected them also by his punishments the faithfull shall learne to beware that they returne not to like offences.

1 Lord, thou hast bene **a** fauourable vnto thy land: thou hast brought againe the captiuitie of Iacob.

2 Thou hast forgiuen the iniquitie of thy people, & **b** couered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, & hast turned backe from the **c** fiercenes of thy wrath.

4 Turne vs, O God of our saluation, and release thine anger towards vs.

5 Wilt thou be angrie with vs **d** for euer? and wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lorde, and graunt vs thy **e** saluation.

8 I will hearken what the Lord God wil say: for he will speake **f** peace vnto his people, & to his Saintes, that they turne not againe to folie.

9 Surely his saluation is neere to them that feare him, that glorie may dwell in our land.

10 Mercie and trueth shall meete: righte-

ousnes and p

11 & Trueth righteousnes uen.

12 Yea, the our lande sh

13 **b** Righte shall ser her

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1 David sore

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1 Incline a

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PSAL. LXXXVI. 17.day.

ousnes and peace shall kisse *one another.*

11 ^g Trueth shall bud out of the earth, and righteousnes shall looke downe from heauen.

12 Yea, the Lorde shal giue good things, and our lande shall giue her increase.

13 ^b Righteousnes shall go before him, and shall set her steeppes in the way.

PSAL. LXXXVI. Morning.

¹ David sore afflicted and forsaken of al, prayeth fervently for deliuerance: sometimes rehearsing his miseries, ⁵ Sometimes the mercies received, ¹¹ Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. ¹⁴ He complayneth also of his adversaries, and requireth to bee deliuered from them.

A prayer of David.

¹ Incline ^a thine eare, O Lorde, and heare ¹ me: for I am poore and needie.

² Preserue thou my soule, for I am ^b mercifull: my God, saue thou thy seruant, that trusteth in thee.

³ Be mercifull vnto me, O Lord: for I ^c crie vpon thee continually.

⁴ Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

⁵ For thou, Lord, art good and ^d merciful, and of great kindnes vnto all them, that call vpon thee.

^e Which was a sure token that he beleued that God would deliuer him. ^d He doeth confesse that God is good to all, but onely mercifull to poore sinners.

^g Though for a time God thus exercise the w^h his rods, yet vnder the kingdome of Christ they should haue peace & ioye. ^h Iustice shall then flourish & haue fre course and passage in euery place.

^a David persecuted of Saul, thus prayed, leauing y^e same to the church as a monumēt, howe to seeke redresse against their miseries.

^b I am not enimie to them, but pitie them though they be cruel towards me.

⁶ Gue

e By crying & calling continually, he sheweth how we may not bee weary, though God grant not forthwith our request, but **y** we must earnestly, and often call vpon him.

f He condemneth al idoles, forasmuch as they can do no workes to declare that they are gods.

g This proueth **y** Dauid praised in the name of Christ the Messias, of whose kingdom he doeth here prophesie.

h He cōfesseth him selfe ignorant till God hath taught him, and his heart variable and separat frō God, till God ioynē it to him and confirme it in his obedience.

i That is, frō most great danger of death: out of **y** which none, but only the mighty hand of God, could deliuer him. **k** He sheweth **y** there cā be no moderatiō nor equitie, where proud tyrants reigne: & that the lacke of gods feare is as a priuiledge to al vice & crueltie.

6 Giue eare, Lorde, vnto my prayer, and **e** hearken to the voyce of my supplication.

7 In the day of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like thee, O Lorde, and there **f** is none that can do like thy workes.

9 All nations, whome thou hast made, shall come and **s** worship before thee, O Lord, & shall glorifie thy Name.

10 For thou art great and doest wonderous things: thou art God alone.

11 **h** Teache me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

12 I will praye thee, O Lorde my God, with all mine heart: yea, I will glorifie thy Name for euer.

13 For great is thy mercie towarde me, and thou hast deliuered my soule from **i** the lowest graue.

14 O God, the proude are risen against me, and the assemblies of violent men haue **k** sought my soule, and haue not set thee before them.

15 But thou, O Lord, art a pitifull God and mercifull, slowe to anger and great in kindness and trueth.

16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and

saue the
17 She
me, that
be ashar
pen me:

him and g
householde

1 The hol
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1 God
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3 **b** Glo
Cite of C

4 I will n
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is he borne

5 And o
borne in h
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to the know

and come to
Church, e
be counted

PSAL. LXXXVII. 17.day.

saue the ¹ sonne of thine handmaide.

17 Shew a token of *thy* goodnes towarde me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

him and giuen him power against his enemies, as to one of his owne bousholde.

1 He boasteth not of his own vertues, but confesseth that God of his free goodnes hath euer bene mercifull vnto

PSAL. LXXXVII.

1 The holy Ghost promisseth that the condition of the church, which was in miserie after the captiuitie of Babylō, should be restored to great excellencie, 4 So that there should bee nothing more comfortable, then to be numbred among the members thereof.

¶ A Psalm of song committed to the sunnes of Korah.

1 God laied his ^a foundations among the holie mountaines.

2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.

3 ^b Glorious things are spoken of thee, O Citie of God. Selah.

4 I will make mention of ^c Rahab and Babel among them that knowe me: beholde Palestina and Tyrus with Ethiopia, ^d There is he borne.

5 And of Zion it shalbe faide, ^e Manie are borne in her: and hee, euen the most High shall stablishe her.

to the knowledge of God. ^d It shalbe said of him, that is regenerate and come to the Church, that he is as one that was borne in the Church. ^e Out of all quarters they shall come into the Church and be counted as citizens.

a God did chuse ^y place among ^y hilles to establishe Ierusalem and his Temple.

b Though thy glorious estate do not yet appeare, yet wait with patience and God wil accomplishe his promises.

c That is, Egypt and these other countries shal come

6 The

f When he calleth by his worde them into y Church, whom he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

6 The Lorde shall count, when he f writeth the people, He was borne there. Selah.

7 Aswell the fingers as the players on instruments shall praysse thee : all my 8 springs are in thee.

PSAL. LXXXVIII.

1 Agriuous complaint of the faithfull, sore afflicted by sicknes, persecutions & aduersitie: 7 Being as it were left of God without any consolation. 15 Yet he calleth on God by faith & strueth against desperation, 18 Complayning him selfe to be forsaken of all earthly helpe.

¶ A song or Psalm of * Heman the Ezrahite to give instruction, committed to the sonnes of Korah for him that excheleth upon Malath 2 Leannoth.

1. King. 4. 31.
psal. 53.

a That is, to humble. It was the beginning of a song, by y tune whereof this Psalm was sung.

b Though many cry in their sorowes, yet they cry not earnestly to God for remedie as he did: whom he con-

lessed to be the autor of his saluation. c For he that is dead, is free from al cares & busines of this life: and thus he saith because he was vnprofitable for al matters concerning mans life, and as it were cut of from this world. d That is, from thy prouidence & care, which is ment according to the iudgement of the flesh.

1 O Lord God of my saluation, I crie day and night b before thee.

2 Let my prayer enter into thy presence: incline thine eare vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that go down vnto y pit, & am as a man without strength:

5 c Free among the dead, like the slaine lying in the graue, whom thou remembrest no more, and they are cut of from thine d hand.

6 Thou

6 Thou darkenes

7 Thine hast vexed

8 Thou farre from

red of the soorth.

9 b Minifiction :

stretch out

10 Wilt thou or shal thou

11 Shal thou graue? or

12 Shall thou in the darke

lande k of c

13 But vnto early shall

14 Lorde, and hidest

15 I am affl from my y

ting of my l

16 Thine i feare hath c

17 They c water, m c

18 My loue from me, and

scenes. should utterly

PSAL. LXXXVIII. 17. day.

6 Thou hast layed me in the lowest pit, in darkenes, *and* in the deepe.

7 Thine indignatiō lieth vpon me, & thou hast vexed me with all thy ^e waues. Selah.

8 Thou hast put away mine ^f acquaintance farre from me, *and* made mee to be abhorred of them: & I am shut vp, and cannot get forth.

9 Mine eye is sorowful through mine affliction: Lorde, I call daily vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew ⁱ a miracle to the dead, or shal the dead rise & prayse thee? Selah.

11 Shal thy louing kindnes be declared in ^y graue? or thy faithfulness in destruction?

12 Shall thy wonderous workes be knowen in the darke? and thy righteousness in the lande ^k of obliuion?

13 But vnto thee haue I cryed, O Lord, and early shall my prayer come before thee.

14 Lorde, why doest thou reiect my soule, *and* hidest thy face from me?

15 I am afflicted and at the point of death: ^l from my youth I suffer thy terrours, doubting of my life.

16 Thine indignations go ouer me, and thy feare hath cut me of.

17 They came round about me dayly lyke water, *and* compassed me together.

18 My louers & friends hast thou put away from me, *and* mine acquaintance ^{hid} them. selues.

Should vtterly be cut of euery moment. "Ebr. were in darkness.

L. i.

PSAL.

^e The stormes of thy wrath haue ouerwhelmed me.

^f He attributeth the losse and displeasure of his friends to Gods providence, whereby he partly punisheth and partly trieth his.

^g I see none end of my sorowes.

^h Mine eyes & face declare my sorowes.

ⁱ He sheweth ^y time is more conuenient for God to helpe, when men cal vnto him in their dangers, chē to tary tyll they be dead & then raise thē vp againe.

^k That is, in the graue, where onely the body lyeth without al sense & remembrance.

^l I am euer in great dangers and sorowes, as though my life

Euening.

1 With many wordes doeth the Prophet prayse the goodnes of God, 23 For his testament and conenant, that he had made betweene him and his elect by Iesus Christ the sonne of Dauid. 38 Then doeth he complaine of the great ruine, & desolation of the kingdome of Dauid, so that to the outward appearance his promes was broken. 46 Finally he prayeth to be deliuered fro his afflictions, making mention of the shortnes of mans life, and confirming him selfe by Gods promises.

A Psalm of David to giue instruction, of Ethan the Ezrahite.

a Though the horrible confusion of things might cause them to despair of Gods fauour: yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.
b As he that surely beleued in heart.

c As thine inuisible heauen is not subiect to any alteration and change: so shall the truth of thy promes be vchangeable. *d* The Prophet sheweth what was the promes of God, whercon hee grounded his sayth. *e* The Angels shall prayse thy power and faithfulness in deliuering thy Church. *f* That is, in the heauens.

1 I Will ^a sing the mercies of the Lord for euer: with my mouth will I declare thy trueth from generation to generation.
2 For I ^b said, Mercy shall be set vp for euer: thy trueth shalt thou ^c stablish in the verie heauens.
3 ^d I haue made a ccuenant with my chosen: I haue sworn to Dauid my seruant,
4 Thy seede will I stablish for euer, and set vp thy throne from generation to generation. Selah.
5 O Lord, euen the ^e heauens shall prayse thy wonderous worke: yea, thy trueth in the
6 Congregation of the Saintes.
7 For who is equall to the Lord in the hea-

uen? and
8 sonnes of
9 God is
the b Saint
that are ab
8 O Lord
thee, whic
trueth is al
9 i Thou r
the waues r
10 Thou h
staine: tho
with thy mi
11 The he
chine: thou
worlde, and
12 Thou h
South: k Ta
in thy Name
13 Thou ha
hand, and hig
14 i Rightee
blithment of
go before th
15 Blessed is
thee: they
countenanc
16 They sh
Name, and in
all them selue
For hereby b
father & faithfu
God is the
providence.

uent

men? *and who* is like the Lorde among the
8 sonnes of the gods?

7 God is very terrible in the assemblie of
the ^b Saintes, and to be reuerenced aboue al,
that are about him.

8 O Lorde God of hostes, who is like vnto
thee, *which art* a mightie Lorde, and thy
trueth is about thee?

9 ⁱ Thou rulest the raging of the sea: when
the waues thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a mā
slaine: thou hast scattered thine enemies
with thy mightie arme.

11 The heauens are thine, the earth also is
thine: thou hast layed the fundation of the
worlde, and all that therein is.

12 Thou hast created the North and the
South: ^k Tabor and Hermon shall reioyce
in thy Name.

13 Thou hast a mightie arme: strōg is thine
hand, *and* high is thy right hand.

14 ⁱ Righteousnes and equitie *are* the sta-
blishment of thy throne: mercy and trueth
go before thy face.

15 Blessed is the people, that can ^m reioyce
in thee: they shall walke in the light of thy
^a countenance, O Lord.

16 They shall reioyce continually in thy
Name, and in thy righteousness shal they ex-
alt them selues.

ⁱ For hereby he iudgerh the world & sheweth him selfe a mercifull
father & faithfull protector vnto his. ^m Feeling in their conscience
that God is their Father. ⁿ They shal be preferred by thy Father.
^p prouidence.

L.ii.

17 For

g Meaning, the
Angels.

h If the Angels
tremble before
Gods maiestie
and infinite ius-
tice, what
earthly crea-
ture by oppres-
sing ^y Church,
dare set him-
self against
God?

i For as he de-
livered the
church by ^y red
Sea, and by de-
stroying Ra-
hab, that is, the
Egyptians: so
will he elsone
deliuer it, whē
the dangers be
great.

k Tabor is a
mountaine
Westward frō
Ierusalem, and
Hermon East-
ward: so ^y Pro-
phet signifyeth
that al partes
& places of the
worlde shall o-
bey Gods pow-
er for the deli-
uerance of his
Church.

● In that they are preserved and continue, they ought to giue the prayse and glory only to thee.

p In that that our King hath power to defend vs, it is thy gift of God.

q To Samuel and to others, to assure that Dauid was thy chosen one.

r Who I haue both chosen & giuen him strength to execute his office, as verse 21
s Though there shalbe euermore enemies against Gods kingdome, yet he promisseth to overcome them.

t I will mercifully performe my promises to him, notwithstanding his infirmities and offences.

u His power, glorie and estate. x He shal enjoy the land rounde about. y His excellēt dignitie shal appeare herein that he shalbe named the sonne of God and the first borne, wherein he is a figure of Christ.

17 For thou art the °glory of their strēgth, and by thy fauour our hornes shalbe exalted.

18 For our p shield *appertayneth* to thy Lorde, and our King to the holy one of Israel.

19 Thou spakest then in a visiō vnto thyne Holy one, and saidest, I haue layed helpe vpon one that is mighty: I haue exalted one chosen out of the people.

20 I haue founde Dauid my seruant: with mine holy oyle haue I anointed him.

21 Therefore mine hand shalbe established with him, and mine arme shall strengthen him.

22 The enimie shall not oppresse him, neither shall the wicked hurt him.

23 But I will destroye his foes before his face, and plague them that hate him.

24 My trueth also and my mercie shalbe with him, and in my Name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the floodes.

26 He shal crie vnto me, Thou art my Father, my God and the rocke of my saluation.

27 Also I wil make him my first borne, higher then the Kings of the earth.

28 My mercy wil I keepe for him for euermore, and my couenant shall stand fast with him.

39 His see euer, & his

30 But if I walke not

31 * If thou not my com

32 Then w the rod, an

33 * Yet r from him, I

34 My com ter the thin

35 I haue "that I wil

36 His see throne shal

37 He sha the moone,

38 But thou hast bene a

39 Thou ha seruant, and

40 Thou h on the grou

41 thou hast la

41 All tha

ses to me of t

tings, the Pr performance

he resisteth d

rible dissipati

robam: or e

great miserie

of Babylon,

29 His seede also wil I make to endure ² for euer, & his throne as the dayes of heauen.

30 *But* if his children forsake my Lawe, and walke not in my iudgements:

31 * If they breake my statutes, and keepe not my commandements:

32 Then wil I visite their transgression with the rod, and their iniquitie with strokes.

33 ^a Yet my louing kindnesse wil I not take from him, neither wil I falsifie my trueth.

34 My couenant wil I not breake, nor ^b alter the thing that is gone out of my lippes.

35 I haue sworne once by mine holines, *that I will not sayle Dauid, saying,*

36 His seede shall endure for euer, and his throne *shalbe* as the sunne before me.

37 He shalbe established for euermore as the moone, and *as* a faithfull ^c witnes in the heauen. Selah.

38 But thou hast reiected & abhorred, thou hast bene angrie with thine Anointed.

39 Thou hast ^d broken the couenant of thy seruant, and profaned his ^e crowne, *casting it* on the ground.

40 Thou hast broken downe all his walles: thou hast layed his fortresses in ruine.

41 All that go by the way, spoyle him: he is

2 Thengh for the sins of the people ^f state of this kingdome decayed: yet God reserved stil a roote tyll he had accomplisshed this promes in Christ.

2. *Sem* 7. 14.

^a Though the faithfull answered not in al points to their profession, yet God will not breake his couenant with them.

^b For God in promising hath respect to his mercy and not to mans power in performing. *“Ehe. If I he unto Dauid: which is a manner of othe.”*

^c As long as ^f sunne & moone endure, they shal be witnes-

ses to me of this promes. ^d Because of the horrible confusion of things, the Proplee complaineth to God as though he sawe not the performance of his promes. And thus discharging his cares on God, hereisisteth doubt and impaciencie. ^e By this he meaneth the horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophesie Ethan speaketh of those great miseries, which came soone alterward to passe at the captiurie of Babylon.

a rebuke vnto his neighbours.

42 Thou hast set vp the right hande of his enemies, and made all his aduersaries to reioyce.

43 Thou hast also turned the edge of his sworde, and hast not made him to stande in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his ^f youth hast thou shortened, and couered him with shame. Selah.

46 ^g Lord, how long wilt thou hide thy self, for euer? shall thy wrath burne like fire?

47 Remember, ^h of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liueth, & shall not see death? shall hee deliuer his soule from the hande of the graues? Selah.

49 Lord, where are thy former mercies, *which* thou swarest vnto Dauid in thy trueth?

50 Remember, O Lord, the rebuke of thy seruantes, *which* I beare in my ⁱ bosome of all the mightie people.

51 For ^k thine enemies haue reproched thee, O Lord, because they haue reproched the ^l footesteps of thine Anointed.

52 Praysed be the Lord for euermore. So be it, euen so be it.

^f He sheweth that the kingdome fell before it came to perfection or was ripe.

^g The Prophet in ioyning prayer with his complaint, sheweth that his faith neuer fayled.

^h Seeing mans life is short, and thou hast created man to bestowe thy benefices vpon him, except thou haste to helpe, death will preuent thee.

ⁱ He meaneth that Gods enemies did not only slander him behind his backe: but also mocked him to his face, and as it were cast

their iniuries in his bosome. ^k So he calleth them that persecute the Church. ^l They laugh at vs, *which* patiently wayte for the coming of thy Christ.

*1 Moses i
fauour
ther ad
Nor by
fore M
and coi
poster*

*g A
1 L O
fr*

*2 B
and before
the world*

*3 Thou d
thou saye*

*4 e For a
yesterday
the night*

*5 Thou
as sleepe
the grasse*

*6 In y mo
in the euen*

*7 For we
by thy wra*

*8 Thou h
and our so
countenan*

*though it we
as the watch
suddenly as
shortnes of*

Morning.

1 *Moses in his prayer setteth before vs the eternal fauour of God towards his,* 3 *VVho are neither admonished by the breuitie of their lyfe,* 7 *Nor by his plagues to be thankesful.* 12 *Therefore Moses prayeth God to turne their hearts and continue his mercies toward them, & their posteritie for euer.*

A prayer of Moses, the a man of God.

1 **L**ord, thou hast bene our ^b habitation from generation to generation.

2 Before the ^c mountaines were made, and before thou hadst formed the earth, and the world, euen from euerlasting to euerlasting thou art our God.

3 Thou ^d turnest man to destruction: againe thou sayest, Returne, ye sonnes of Adam.

4 ^e For a thousand yeeres in thy sight are as yesterday when it is past, and as a watche in the night.

5 Thou hast ^f ouerflowed them: they are as sleepe: in the morning he groweth like the grasse:

6 In ^g morning it flourisheth & groweth, but in the euening it is cut down and withereth.

7 For we ^g are consumed by thine anger, & by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, and our secrete finnes in the light of thy countenance.

though it were a thousand yeres: yet in Gods sight it is as nothing, & as the watch that lasteth but three houres. ^f Thou takest the away suddenly as with a flood. ^g Thou callest vs by thy rods to consider ^h shortnes of our life, and for our finnes thou abbridgest our dayes.

^a Thus the scripture vseth to call the Prophetes.

^b Thou hast bin as an house and defence vnto vs in all our troubles & trauels nowe this foure hundred yeres.

^c Thou hast chosen vs to be thy people before the foundations of the worlde were layed.

^d Moses by lamenting the frailty & shortnes of mans life moueth God to pittie.

^e Though man thinke his life long, which is in deed most short, yea,

h Our daies are not only short, but miserable, forasmuch as our sins daily prouoke thy wrath.

i Meaning, according to the common state of lyfe.

k If mans life for the breuitie be miserable, much more, if thy wrath lie vpon it, as they, which feare thee, onely knowe.

l Which is, by considering the shortnes of our lyfe, & by meditating the heauely ioyes.

m Meaning, wilt thou be angry?

n Or, take comfort in thy ser-

uants. n Euen thy mercy, which is thy chiefest worke. o At Gods promises appertained aswel to their posteritie, as to them, so Moses prayeth for the posteritie. p Meaning, that it was obscured, when he ceased to do good to his Church. q For except thou guide vs wth thine holy Spirit, our enterprises can haue no good successe.

9 For all our dayes are past in thine anger: we haue ^h spent our yeeres as a thought.

10 The time of our life ⁱ is three score yeeres and ten, and if they be of strength, ⁱ foure score yeeres: yet their strength ⁱ but labour and sorowe: for it is cut of quickly, and we flee away.

11 ^k Who knoweth the power of thy wrath? for according to thy feare ⁱ is thine anger.

12 Teache vs so to number our dayes, that we may applie ^{our} heartes vnto ^l wisdom.

13 Returne (O Lord, ^m howe long;) and be ⁿ pacified toward thy seruants.

14 Fill vs with thy mercie in the morning: so shall wee reioyce and be glad all our dayes.

15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeeres that we haue seene euill.

16 ⁿ Let thy worke be seene toward thy seruants, and thy glory vpon their ^o children.

17 And let the P^r beautie of the Lorde our God be vpon vs, and ^q direct thou the worke of our handes vpon vs, euen direct the worke of our handes.

PSAL. XCI.

1 Here is described in what assurance he liueth putteth his whole trust in God, and committeth him.

himself wh

14 A prom knowe him and giue th

1 Who se most

of the Almig

1 I will say and my fort I trust.

3 Surely he of the hunter lence.

4 He will co thou shalt b² truth shall l

5 Thou sha the night, nor

6 Nor of the darknes: nor at noone day

7 A thousand thousand at t come neere t

8 Doubtes hold and see t

9 For thou b. thou hast set t

10 There sha neyther shall bernacle.

perience of God fully they shall s

himself wholly to his protection in al tentations:
 14 *A promises of God to those that loue him,
 knowe him and trust in him, to deliuer them
 and giue them immortal glorie.*

1 **W**ho so dwelleth in the ^a secret of the
 most High, shall abide in the shadow
 of the Almighty.

2 ^b I will say vnto the Lorde, O mine hope,
 and my fortresse: *he is my God*, in him will
 I trust.

3 Surely he will deliuer thee frō the ^c snare
 of the hunter, and from the noysome pesti-
 lence.

4 He will couer thee vnder his wings, and
 thou shalt be sure vnder his feathers: his
^d truth shall be thy shield and buckler.

5 ^e Thou shalt not be afraid of the feare of
 the night, nor of the arrow that flieth by day:

6 Nor of the pestilence that walketh in the
 darknes: nor of the plague that destroyeth
 at noone day.

7 A thousand shall fall at thy side, and ten
 thousand at thy right hande, *but it shall not*
 come neere thee.

8 Doubtles with thine eyes shalt thou be-
 hold and see the reward of the wicked.

9 For thou hast sayd, The Lord is mine hope:
 thou hast set the most high for thy refuge.

10 There shall none euill come vnto thee,
 neyther shall any plague come neere thy ta-
 bernacle.

perence of Gods indgements against the wicked euen in this life, but
 fully they shall see it at that day, when all things shalbe revealed.

a He y maketh
 God his de^cee
 and trust, shall
 perceiue his
 protection to
 be a most sure
 safegarde.

b Being assured
 of this protec-
 tion, he pray-
 eth vnto the
 Lord.

c That is, Gods
 helpe is most
 readye for vs,
 whether Satan
 assaile vs se-
 cretly, which
 he calleth a
 snare: or open-
 ly, which is
 here ment by
 the pestilence.

d That is, his
 faithfull keeping
 of promes to
 helpe thee in
 thy necessitie.

e The care y
 God hath ouer
 his, is most suf-
 ficient to defend
 them from all
 dangers.

f The godly shal
 haue some ex-

g God hath not appointed euery man one Angell, but many to be ministers of his providence to keepe his and defende them in their vocation, which is the waye to walke in without tempting God.

h Thou shalt not onely be preserved from all euill,

but overcome it whether it be secrete or open. i To assure the saythfull of Gods protection, hee bringeth in God to confirme the same. k For he is contented with that life, that God giueth: for by death the shortnesse of this life is recompensed with immortalitie.

PSAL. XCII.

1 This Psalm was made to be sung on the Sabbath, to stirre up the people to acknowledge God and to praise him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shal most speedily perish. 12 In the end is described the felicitie of the iust, planted in the house of God to praise the Lord.

a Which teacheth that the vse of the Sabbath standeth in praying God, and not onely in ceasing from worke.

q A Psalm or song for the 2 Sabbath day.

1 It is a good thing to prayse the Lord, & to sing vnto thy Name, O most High,
2 To declare thy louing kindnesse in the
b morning,

b morning
3 Vpon a
vpon the
harpe.

4 For thou
workes,
thine hand

5 O Lord,
thy thought

6 An
foole doeth

7 (When
and all the

that they sh

8 But thou
more.

9 For lo, t
enemies sha

quittie shal b

10 g But th
the vnicorn
fresh oyle.

11 Mine ei
mine enemi

my wish ag
gainst me.

12 The rig
tree, & shal

13 Such a
Lord, shal f

1 Though th
wicked: yet t

God, as the C

morning, and thy truth in the night,
 3 Vpon an ^e instrument of ten strings, and
 vpon the viole with the song vpon the
 harpe.

4 For thou, Lord, hast made me glad by thy
 workes, and I will reioyce in the workes of
 thine handes.

5 O Lord, how glorious are thy workes! and
 thy thoughtes are verie deepe.

6 An vnwise man knoweth it not, and a
 fool doeth not vnderstand this,

7 (When the wicked growe as the graspe,
 and all the workers of wickednes do flourish)
 that they shalbe destroyed for euer.

8 But thou, O Lord, art ^e most high for euer-
 more.

9 For lo, thine enemies, O Lord: for lo, thine
 enemies shall perish: all the workers of ini-
 quitie shalbe destroyed.

10 But thou shalt exalt mine horne, lyke
 the vnicornes, and I shall be anointed with
 fresh oyle.

11 Mine eie also shall see *my desire* agaynst
 mine enemies: and mine eares shall heare
my wish agaynst the wicked, that rise vp a-
 gainst me.

12 The righteous shal ^b flourish like a palme
 tree, & shal grow like a ceder in Lebanon.

13 Such as be planted in the house of the
 Lord, shal flourish in the courts of our God.

Though the saythfull seeme to wither and be cut downe by the
 wicked: yet they shall growe againe and flourish in the Church of
 God, as the Ceders do in mount Lebanon.

14 They

b For gods mee-
 cy and fidelity
 in his promises
 towarde his,
 blind them to
 prayse him co-
 continually both
 day and night.

c These instru-
 ments were
 the permitted,
 but at Christes
 coming abo-
 lished.

d He sheweth
 what is the vse
 of the Sabbath
 day: to wit, to
 meditate Gods
 workes.

e That is, the
 wicked consider
 not gods workes
 nor his iudge-
 ments against
 them, & there-
 fore most iust-
 ly perish.

f Thy iudge-
 ments are most
 constant against
 the wicked and
 passe our reach.

g Thou wilt
 strengthen the
 with al power,
 & blesse them
 with al felicity.

i The children of God shall haue a power aboue nature, and their age shal bring forth most fresh fruites.

a As God by his power and wisdom hath made & gouerneth ^h world: so must ^h same be our defence against al enemies and daungers.
b Wherin thou fittest & gouernest the world.
c Gods power appeareth in ruling the furious waters.
d Besides Gods power & wisdom in creating & gouerning, his great mercie also appeareth in that he hath giuen his people his worde and covenant.

14 They shall still bring forth fruite in their age: they shalbe fat and flourishing,

15 To declare that the Lorde my rocke is righteous, & that none iniquitie is in him.

PSAL. XCIII. Euening.

1 He prayseth the power of God in the creation of the world, & beateth downe al people which lift them vp against his maiestie, 5 And prouoketh to consider his promises.

1 **T**he Lord ^a reigneth, & is clothed in maiestie: the Lorde is clothed, & girded with power: the world also shall be established, that it cannot be mooued.

2 Thy ^b throne is established of olde: thou art from euerlasting.

3 ^c The floods haue lifted vp, O Lord: the floods haue lifted vp their voyce: the floods lift vp their waues.

4 The waues of the sea are marueylous through the noyse of many waters, yet the Lorde on high is more mightie.

5 Thy ^d testimonies are very sure: holines becomineth thine House, O Lord, for euer.

PSAL. XCIII.

1 He prayeth unto God against the violence and arrogancie of tyrants, 10 VVarning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 VVhose the Lord will destroy.

1 O Lord

1 O Lord God ^athe aduenger, O God the aduenger, shewe thy selfe ^bclearly.

2 Exalt thy selfe, O iudge of the world, and render a reward to the proude.

3 Lord, how long shal the wicked, how long shal the wicked ^ctriumph?

4 They prate and speake fiercely: all the workers of iniquitie vaunt themselues.

5 They ^dsinne downe thy people, O Lord, and trouble thine heritage.

6 They slay the widow and the stranger, and murder the fatherles.

7 Yet they say, The Lord shal not see: neyther will the God of Izaakob regard it.

8 Vnderstand ye vnwise among the people: and ye fooles, when will ye be wise?

9 He that ^eplanted the eare, shall he not heare? or he that formed the eye, shall he not see?

10 Or he that chastiseth the ^gnations, shall he not correct? he that teacheth man knowledge, shall he not know?

11 The Lord knoweth the thoughts of mā, that they are vanitie.

12 Blessed is the man, whome thou ^hchastisest, O Lord, and teacheest him in thy Law,

13 That thou mayst giue him rest from the dayes of euil, whiles the pit is digged for the wicked.

14 It is impossible, but God should heare, see & vnderstand their wickednes. ^g If God punish whole nations for their sinnes, it is not follie for any one man, or else a few to thinke that God will spare them. ^h God hath care ouer his and chastiseth the for their wrath, that they should not perish for euer with the wicked.

14 Surely

a Whose office it is to take vengeance on the wicked.

b Shew by effect that thou art iudge of the world to punish the wicked.

c That is, brag of their cruelty and oppression: or, esteeme themselues aboue al other.

d Seeing the Church was then so sore oppressed, it ought not to seeme strange to vs, if we see it so now, and therefore we must call to god to take our cause in hand.

e He sheweth that they are desperate in malice, forasmuch as they feared not god, but gaue them selues wholly to do wickedly.

f He sheweth

i God will restore the state and gouernment of things to their right vie, & then the godly shal follow him cherefully. k He complaineth of them, which would not help him to resist the enemies: yet was assured y Gods helpe would not faile.

l When I thought there was no way but death.

m In my trouble & distresse I neuer founde thy present helpe.

n Though the wicked iudges pretend iustice in oppressing y

Church, yet they haue not that authoritie of God. o It is a great token of gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

14 Surely the Lord wil not faile his people, neither will he forsake his inheritance.

15 For iudgement shall returne to iustice, and all the vpright in heart shall followe after it.

16 Who will rise vp with mee agaynst the wicked? or who will take my part agaynst the workers of iniquitie?

17 If the Lorde had not holpen me, my soule had almost dwelt in silence.

18 When I sayd, My foote slideth, thy mercie, O Lord, stayed me.

19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.

20 Hath the throne of iniquitie fellowship with thee, which forgeth wrong for a Lawe?

21 They gather them together against the soule of the righteous, and condeinne the innocent blood.

22 But the Lord is my refuge, and my God is the rocke of mine hope.

23 And he wil recopence the their wickednes, & destroy them in their owne malice: yea, the Lord our God shall destroy them.

PSAL. XCV. Morning.

1 An earnest exhortation to praise God 4 For the gouernment of the worlde, and the election of his Church. 8 An admonition not to followe the rebellion of the old fathers, that refted God

in the wilde not enter in

1 Come, vsing

saluation.

2 Let vs come vsing loude

3 For the L King aboue a

4 In whose earth, and th

or his:

5 To whom and his ha

6 Come, let kneele before

7 For he is of his pasture

to day, if ye v

8 Harden as in the d

9 Where you me, though t

10 Fourtie y generation,

11 I erre in hea my wayes.

12 Wheref Surely they f

13 Here his voyce

14 Numb. 14. 22 in, h T

them rest.

in the wilderness: 11 For the which they might not enter into the land of promises.

1 Come, let vs reioyce vnto the Lord: let vs sing ^a aloude vnto the rocke of our saluation.

2 Let vs come before his face with praise: let vs sing loude vnto him with Psalmes.

3 For the Lord ^{is} a great God, and a great King aboue all ^b gods.

4 In whose hand ^{are} the deepe places of the earth, and the ^c heights of the mowntaines ^{or his}:

5 To whom the Sea *belongeth*: for he made it, and his handes formed the drie lande.

6 Come, let vs ^d worship and fal downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his pasture, and the sheepe of his ^e hand: to day, if ye will heare his voyce,

8 ^f Harden not your heart, as ⁱⁿ Meribah, as in the day of ⁱⁿ Massah in the wilderness.

9 Where your fathers ^{tempted} me, proued me, though they had seene my worke.

10 Fourtie yeres haue I contended with *this* generation, & sayd, They are a people that sette in heart, for they haue not knowne ^{my} wayes.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my ^h rest.

12 ⁱ Heare his voyce. ^f By the contemning of Gods worde. ^{Or, in} ^{whereof} the place was so called. ^{Or, tentation, reade Exed. 17.7.} ^{Numb. 14.22.}

^g They were without iudgement and reason. ^h That is, into the lande of Canaan, where he promised them rest.

^a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in ^{the} sacrifice of praise & thanksg.uing.

^b Euen the Angels (who in respect of me are thought as gods) are nothing in his sight: much lesse the idoles, which mans brain inuēeth.

^c All things are governed by his prouidence

^d By these three wordes he signifieth one thing: meaning, that they must wholly giue theselues to serue God.

^e That is, the flocke whom he gouerneth with his owne hande. He sheweth where in they are

Gods flocke: that is, if they

heare his voyce. ^f Or, in

temptation, reade Exed. 17.7.

^g They were without iudgement and reason.

^a The prophet sheweth ^y the time shal come that al nations shal haue occasion to prayse the Lord for ^y reueiling of his Gospel.

^b Seeing he wil reueile himself to all nations contrary to their owne expectation, they ought all to worship him contrary to their own imaginations, and only as he hath appointed.

^c Or, vanities.

^e Then ^y idols, or whatsoever made not the heauens, are not God.

^d God can not be knowne, but by his strength and glorie: the signes whereof appeare in his Sanctuary.

^e As by experience ye see, that it is onely due vnto him.

^f By offering vp your selues wholly vnto God, declare that you worship him or ely. ^g He prophesieth that the Gentiles shal be partakers with the Iewes of Gods premet. ^h He shall regenerate them anew with his Spirit, and restore them to the image of God.

ⁱ An exhortation both to the Iewes and Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdom of Christ.

¹ Sing ^a vnto the Lorde a newe song: sing vnto the Lord, all the earth.

² Sing vnto the Lord, and praise his Name: declare his saluation from day to day.

³ Declare his glorie among al nations, and his wonders among all people.

⁴ For the Lord ^u ^b great and much to bee prayed: he is to be feared aboute all gods.

⁵ For all the gods of the people are ^u ^c idoles: but the Lord ^c made the heauens.

⁶ ^d Strength & glory are before him: power and beautie are in his Sanctuary.

⁷ Giue vnto the Lorde, ye families of the people: giue vnto the Lorde glorie and ^e power.

⁸ Giue vnto the Lorde the glorie of his Name: bring ^f an offering, and enter into his courtes.

⁹ Worship the Lorde in the glorious Sanctuary: tremble before him all the earth.

¹⁰ Say among the ^g nations, The Lord reigneth: surely the worlde shal be stable, & not mooue, and hee shall iudge the people ^h in righteousnes.

¹¹ Let the heauens reioyce, & let the earth

begladle:
12 Let
in it: let
reioyce
13 Before
hee conu
udge the
people in

1 The Pro
commi
Dreadf
myfull
innocen
guing.

1 The a
ioyce
be glad.
2 c Clou
him: righ
foundation

3 There s
vp his enen
4 His lig
world: the

5 The mo
presence of
Lord of the

6 The hea
and all the

7 c Confo
grauen ima
e He signific
idolaters.

be glad: let the sea roare, & al that therin is.
12 Let the fiede be ioyful, and all that is
in it: let all the trees of the woode then
reioyce

13 Before the Lord: for hee commeth, for
hee commeth to iudge the earth: hee will
iudge the world with righteousnes, and the
people in his trueth.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the
comming of the kingdome of Christ, 7
Dreadfull to the rebels and idolaters, 8 And
ioyfull to the iust, whome he exhorteth to
innocencie, 12 To reioycing and thankes-
giving.

1 The Lord reigneth: let the earth re-
ioyce: let the multitude of the yles
be glad.

2 Cloudes and darkenes are round about
him: righteousnes and iudgement are the
foundation of his throne.

3 There shal go a fire before him, & burne
vp his enemies round about.

4 His lighteninges gaue light vnto the
world: the earth sawe it and was afraid.

5 The mountaines melted like waxe at the
presence of the Lord, at the presence of the
Lord of the whole earth.

6 The heauens declare his righteousnes,
and all the people see his glorie.

7 Confounded bee all they that serue
grauen images, and that glorie in idoles:

He signifieth Gods iudgements are in a readines to destroy the
idolaters.

Ma.

i If the insens-
ible creatures
shal haue cause
to reioyce,
when God ap-
peareth, much
more we, from
whom he hath
taken maledic-
tion and sinne.

a He sheweth
where God
reigneth, there
is all felicitie
and spiritual
ioy.

b For the Gos-
pel shall not
be onely prea-
ched in Iudea,
but through al
yles and coun-
treis.

c He is thus
described to
keepe his ene-
mies in feare,
which com-
moly contene
Gods power.

d This feare
bringeth not
wicked to true
obediencie, but
maketh the to
run away from
God.

to destroy the
worship

f Let all that
which is este-
med in the
world, fall
downe before
him.

g The Iewes
shall haue oc-
casion to re-
ioyce that the
Gentiles are
made parta-
kers with them
of gods fauour.

h He requirerh
two thinges of
his children: y
one y they de-
test vice, the
other, that they

put their trust in God for their deliuerance. i Though Gods deli-
uerance appeare not sodenly, yet it is sowne and laid vp in store for
them. k Be mindefull of his benefits and only trust in his defence.

worship him f all ye gods.

8 Zion heard of it, and was glad: and the
8 daughters of Iudah reioyced, because of
thy iudgements, O Lord.

9 For thou, Lord, art most high aboue all
the earth: thou art much exalted aboue
all gods.

10 Ye that h loue the Lord, hate euil: hee
preserueth the soules of his Saintes: hee
will deliuer them from the hand of the
wicked.

11 i Light is sowne for the righteous, &
ioy for the vpright in heart.

12 Reioyce ye righteous in the Lord, and
giue thanks for his holy k remembrance.

PSAL. XCVIII. Euening.

1 An earnest exhortation to all creatures to
praise the Lorde for his power, mercy and fi-
delitie in his promes by Christ, 10 By whi
he hath communicated his saluation to all
nations.

¶ A Psalme.

2 That is, some
song newly
made in token
of their won-
derfull deli-
uerance by
Christ.

Isa. 59. 16.

b He prefer-

neth his Church miraculously. c For the deliuerance of his Church

1 Sing a vnto the Lord a new song: for
he hath done marueilous things: his
right hand, and his holy b arme haue got-
ten him the victorie.

2 The Lord declared his c saluation: his
righteousnes hath he reueiled in the sight
of the nations.

3 He

He ha
his truet
the endes
nation of
Al the e
erie out an
Sing
harpe, euen
ioyce.
With e
sing loud b
Let the
is the wor
Let the
the mount:
Before
udge the c
be iudge th
aspicie.

He comm
cellencie o
uer the I
keth them
the Lord
ancients
who call
prayers
The Lo
treimb
robins, let
The Lor
aboue all t

PSAL. XCIX. 19.day.

3 He hath^d remembred his mercy and his trueth toward the house of Israel : all the endes of the earth haue seene the saluation of our God.

4 Al the earth, sing ye loud vnto the Lord: crie out and reioyce, and sing praises.

5 Sing praise to the Lorde vpon the harpe, *even* vpon the harpe with a singing voyce.

6 With ^e shalmes and sound of trumpets sing loud before the Lord the King.

7 Let the sea roare, and all that therein is the world, and they that dwel therein.

8 Let the floods clap their hands, & let the mountaines reioyce together

9 Before the Lorde: for he is come to iudge the earth: with righteousnes shall he iudge the worlde, and the people with equite.

PSAL. XCIX.

He commendeth the power, equitie and excellencie of the kingdome of God by Christ o-
uer the Iewes and Gentiles, 3 And prouo-
keth them to magnifie the same and to serue
the Lord, 6 Following the example of the
ancient fathers, Moses, Aaron, Samuel,
who calling vpon God, were heard in their
prayers

1 The Lorde reigneth, let the ^e people tremble: he sitteth betwene the ^e Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high aboue all the people.

Mii.

3 They

d God was mo-
ued by none o-
ther meanes
to gather his
Church of the
Iewes and Gen-
tiles, but be-
cause he wold
performe his
promise.

e By this repe-
tition & ear-
nest exhortati-
on to giue prai-
ses with instru-
ments, & also
of the dumme
creatures, he
signifieth that
the worl^d is
neuer able to
praise God suf-
ficiently for
their deliue-
rance.

a When God
deliuereth his
Church, al^l ^e e-
nemies shal
haue cause to
tremble.
Exod. 15, 22a

b Though the wicked rage against God, yet the godly shall praise his Name and mighty power.

c That is, before his Temple or arke, where he promised to heare, when they worshipped him, as now he promisseth his spirituall presence, wherefoeuer his Church is assembled. d Vnder these three he comprehendeth the whole people of Israel, with whome

God made his promises. e For the more liberally God dealeth with his people, the more doeth he punish them that abuse his benefits.

PSAL. C.

1 He exhorteth all to serue the Lord, 3 VVhich hath chosen vs and preserved vs, 4 And to enter into his assemblies to praise his Name.

A Psalm of praise.

a He prophesieth that Gods benefit in calling the Gentiles, shall be so great that

they shall haue wonderful occasion to praise his mercy and reioyce.

2 They shall b praise thy great and full Name (for it is holy)

4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement and iustice in Iakob.

5 Exalt the Lord our God, and fall downe before his c footestoolle: for he is holy.

6 Moses & Aaron were among his Priests, d and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 He spake vnto them in the cloudie pillar: they kept his testimonies, & the lawe that he gaue them.

8 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didest take vengeance for e their inuocations.

9 Exalt the Lord our God, and fall downe before his holy mountaine: for the Lord our God is holy.

fore him

3 Know

hath b m

are his pe

sture.

4 e Enter

to his cour

& blesse h

5 For th

uerlasting

on to gene

pointed.

praising him.

1 David d

observe

will par

wicked,

sons.

A

1 I Will a

to thee

2 I will d

thou comm

vprihtnes

mine house

3 I will se

eyes: I hate

away: it sha

4 A frowar

ne in the kin

and vprightne

lizes do not

fore him with ioyfulnes.

3 Know ye that euen the Lord is God: he hath ^b made vs, and not we our selues: wee are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, & into his courtes with reioycing: praise him & blesse his Name.

5 For the Lord is good: his mercy is ^d eu-erlasting, and his trueth is from generation to generation.

pened. d He declareth that we ought neuer to be wearie in praising him, seeing his mercies towards vs last for euer.

PSAL. CI.

1 David d. scribeth what gouernement hee will obserue in his house and kingdome. 5 Hee will punish and correct, by rooting forth the wicked, 6 And cherishing the godly persons.

A Psalm of David.

1 I will ^a sing mercy and iudgement: vnto thee, O Lord, will I sing.

2 I will do wisely in the perhte way ^b till thou comdest to me: I will walke in the vprightnes of mine heart in the middes of mine house.

3 I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me.

4 A froward heart shall depart from me:

as in the kingly dignitie, yet will I giue my selfe to wisdom and vprightnes being a priuate man. c He sheweth that magistrates do not their duties, except they be enemies to all vice.

b He chiefly meaneth, touching ^y spiritual regeneration, whereby we are his sheepe and people.

c He sheweth ^y God will not be worshipped but by that meanes, which he hath ap-

a David considereth what manner of king he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.

b Though as yet thou deferrest to place

d In promising
to punish these
vices, which
are most pernicious
in them that are about
Kings, he declar-
eth that hee
will punish all.
e He sheweth
what is the
true vse of the
sword: to pun-
ish the wic-
ked and to
maintaine the
good.

f Magistrates

must immediatly punish vice, least it grow to farther incōueniencē.
and if hearthen Magistrates are bound to do this, how much more
they that haue the charge of the Church of God?

PSAL. CII.

Morning.

- 1 *It seemeth that this prayer was appointed to the faithfull to pray in the captiuitie of Babilō.*
16 *A consolation for the building of the Church :* 18 *VVhereof foloweth the praise of God to be published vnto all posteritie.* 21 *The conuersion of the Gentiles,* 23 *And the stabilitie of the Church.*

g *A prayer of the afflicted, when he shall be indistresse, and powre forth his meditation before the Lord.*

- 1 **O** Lord, heare my prayer, and let my
b crye come vnto thee.

- 2 Hide not thy face from me in the time

a Whereby
is signified,
that albeit
we be in neuer
so great mis-
eries, yet
there is euer
place left for
prayer.

b He declareth that in our prayer we must liuely feele that, which
we desire, and stedfastly beleue to obtaine.

of

of my tro
when I ca
3 For m
and my bo
4 Mine
like grass
bread.
5 For the
do cleaue
6 I am li
I am like a
7 I watch
the house
8 Mine
that rage
ne.
9 Surely
mingled m
10 Becau
wrath : for
me downe
11 My dan
and I am v
12 But th
euer, and t
tion to ge
13 Thou
don : for
for the k
14 For th
heuer. k
emie thou d
miserie & de

of my trouble: incline thine eares vnto me:
when I call, make haste to heare me.

3 For my dayes are^e consumed like smoke,
and my bones are burnt like an herth.

4 Mine heart is smitten and withereth
like grasse, because I forgate^d to eate my
bread.

5 For the voyce of my groning my bones
do cleaue to my skinne.

6 I am like a^e pelicane of the wildernes:
I am like an owle of the deserts.

7 I watch and am as a sparow alone vpon
the house top.

8 Mine enemies reuile me dayly, & they
that rage against me, haue^fsworne against
me.

9 Surely I haue^g eaten ashes as bread, &
mingled my drinke with weeping,

10 Because of thine^h indignation and thy
wrath: for thou hast heaued me vp, & cast
me downe.

11 My daies^{are} like a shadow that fadeth,
and I am withered like grasse.

12 But thou, O Lorde, doestⁱ remaine for-
euer, and thy remembrance from genera-
tion to generation.

13 Thou wilt arise & haue mercy vpon
Zion: for the time to haue mercy thereon,
for the^k appointed time is come.

14 For thy seruants delight in the stones

loweuer. & That is, the seuentie yeeres, which by the prophet Je-
remie thou didest appoint, Ier. 29. 12. 1 The more y^e Charch is in
ruine & desolation, the more ought the faithfull to loue & pittie it.

M iiii.

c These exces-
sive kindes of
speech shewe
how much the
affliction of the
church ought
to wound the
heartes of the
godlie.

d My sorowes
were so great,
that I passed
not for mine
ordinarie food.

e Euer mour-
ning, & solitary
casting out
fearesfull cries.

f Haue conspi-
red my death.

g I haue not ri-
sen out of my
mourning to
take my reser-
tion.

h He sheweth
that the afflic-
tions did not
onely thus
moue him, but
chiefly the fe-
eling of Gods
displeasure.

i Ho wsoener
we be traile:
yet thy promes
is sure & the
remembrance
thereof shall
conferme vs

thereof,

m That is, whē
 he shal haue
 drawen his
 Church out of
 the darknes of
 death.
 n The deliue-
 rance of the
 Church is a
 most excellent
 benefit, and
 therefore he
 compareth it
 to a new crea-
 tion: for in
 their banish-
 ment the body
 of the Church
 seemed to haue
 bene dead,
 which by deli-
 uerance was as
 it were crea-
 ted anewe.
 o Who now in
 their banish-
 ment could
 looke for no-
 thing but death
 p He sheweth
 y Gods Name
 is neuer more
 praised, then
 when religion
 flourisheth, and
 the Church in-
 creaseth:
 which thing is
 chiefly accom-
 plished vnder
 the kingdom
 of Christ.

q The Church lament that they see not the time of Christ, which
 was promised, but haue but fewe yeres and short dayes.

PSAL. CII.

20. day.

thereof, and haue pitie on the dust thereof.

15 Then the heathen shal feare the Name
 of the Lord, and all the Kings of the earth
 thy glory,

16 When the Lord shall builde vp Zion,
 & shall appeare^m in his glory,

17 And shall turne vnto the prayer of the
 desolate, and not despise their prayer.

18 This shalbe written for the generation
 to come: and the people, which shalbe
 n created, shall praise the Lord.

19 For he hath looked downe from the
 height of his Sanctuarie: out of the heauen
 did the Lord behold the earth,

20 That he might heare the mourning of
 the prisoner, and deliuer the^o children of
 death:

21 That they may declare the name of
 the Lord in Zion, and his prayse in Ierusa-
 lem,

22 When the people shall bee gathered
 P together, and the kingdomes to serue
 the Lord.

23 He abated my strength in the way, &
 shortened my dayes.

24 And I said, O my God, take me not a-
 way in the middes of my dayes: thy yeeres
 endure from generation to generation.

25 Thou hast aforetime laid the founda-
 tion of the earth, and the heauens are the
 worke of thine handes.

26 The
 dure: eue
 a garment
 them, and
 27 But th
 shall not f
 28 The ch
 tinue, and
 fight.

the world, a
 for thou art

1 He prom
 bath par
 destructi
 shinges.
 cies of G
 der Fat
 fraillie o
 man and

1 MY fo
 All t
 Name.

2 My soul
 get not all
 3 Which
 healeth al
 4 Which
 and crown

chiefest of a
 wee haue re
 graue.

26 They

26 They shall perish, but thou shalt endure: euen they all shall waxe olde as doth a garment: as a vesture shalt thou change them, and they shalbe changed.

27 But thou art the same, and thy yerres shall not fayle.

28 The children of thy seruants shall continue, and their seede shal stand fast in thy sight.

the world, and ioyned it to thee, it cannot but continue for euer: for thou art euermlasting.

r If heauen and earth perish, much more man shall perish: but the Church by reason of Gods promes endureth for euer. l Seeing thou hast chosen thy Church out of

PSAL. CIII.

1 He promoketh all to prayse the Lord, which hath pardoned his finnes, deliuered him from destruction, and giuen him sufficient of al good shinges. 10 Then he addeth the tender mercies of God, which he sheweth like a most tender Father towards his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to prayse the Lord.

¶ A Psalme of Dauid.

1 MY soule, ^a prayse thou the Lord, and all that is within me, ^b praise his holie Name.

2 My soule, prayse thou the Lord, and forget not all his benefites.

3 Which ^b forgiueth al thine iniquitie, and healeth all thine infirmities.

4 Which redeemeth thy life from ^c graue, and crowneth thee with mercy and com-

chiefest of all benefites: remission of sinne. c For before that wee haue remission of our finnes, wee are as dead men in the graue.

a Hee waketh his dulnes to prayse God, shewing that both vnderstanding and affections, minde and heart are to litle to set forth his praise. b This is the beginning and passions.

passions.

d As the egle,
whē her beake
ouergroweth,
sucketh blond,
& so is renewed
in strength, eue
so God miracu-
lously giueth
strength to his
Church, aboue
all mans expec-
tation.

e As to his
chief minister
and next to his
people.

f He sheweth
first his seuer
iudgement, but
so soone as the
sinner is hum-
bled, he recei-
ueth him to
mercy.

g Wee haue
proued by con-
tinuall expe-
rience, that his
mercy hath e-
uer prepayled
against our of-
fences.

h As great as
the world is, so full
is it of signes of
Gods mercies

toward his faithfull, when he hath remoued their sinnes. i He de-
clareth that man hath nothing in himself to moue God to mercie, but
onely the confession of his infirmitie and miserie.

5 Which satisfieth thy mouth with good
things: and thy youth is renewed like the
egles.

6 The Lord executeth righteousnesse and
iudgement to all that are oppressed.

7 He made his wayes knowen vnto Mo-
ses, and his workes vnto the children of Is-
rael.

8 The Lord is full of compassion & mer-
cy, slow to anger and of great kindnes.

9 He will not alway chide, neither keepe
his anger for euer.

10 He hath not dealt with vs after our
sinnes, nor rewarded vs according to our
iniquities.

11 For as high as the heauen is aboue the
earth, so great is his mercy toward them
that feare him.

12 As farre as the East is from the West, so
farre hath hee remoued our sinnes from
vs.

13 As a father hath compassion on his chil-
dren, so hath the Lord compassion on them
that feare him.

14 For he knoweth whereof we be made:
he remembereth that we are but dust.

15 The dayes of man are as grasse: as a
flower of the field, so flourisheth he.

16 For the wynde goeth ouer it, and it is

gone,

gone, and
no more.

17 But thou
dwellest for
euer, and
thy name
shall be
feared
through
all ages.

18 Vnto
the end
of the
world,
and
thine
works
shall
do them.

19 The
heaven,
and
the
earth,
and
all
that
in them
are.

20 Praise
the Lord
excellently
in
his
might
in
his
workes.

21 Praise
the Lord
servants
of the
Lord.

22 Praise
the Lord
in
his
places
of
habitation,
thou
that
art
above
all.

1 An
ex
creatio
the
V
wicked
shed
his
blood.

1 M
Lo
great
honour.
all the
world
are
praising
the
Lord.

gone, and the place thereof shall knowe it no more.

17 But the louing kindnes of the Lord endureth for euer and euer vpon them that feare him, and his righteousnes vpon childrens children,

18 Vnto them that keepe his¹ couenant, and thinke vpon his commaundements to do them.

19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.

20 Praise the Lorde, ye^m his Angels, that excell in strength, that do his commaundement in obeying the voyce of his worde.

21 Praise the Lord, all ye his hostes, ye his seruants that do his pleasure.

22 Prayse the Lord, all ye his workes, in all places of his dominion: my soule, prayse thou the Lord.

wake out of our sluggishnes.

PSAL. CIIII. Euening.

1 An excellent Psalm to prayse God for the creation of the world, and the gouernance of the same by his marueilous prouidence, 35 VVherein the Prophet prayeth against the wicked, who are occasions that God diminished his blessings.

1 MY soule, prayse thou the Lorde: O Lorde my God, thou art exceeding great, thou art a clothed with glory and honour.

as the order of nature, with the proprietie and placing of the elements, are most liuely mirrorrs to see his maiestie in.

k His iust and faithfull keeping of his promises.

l To whom he giueth grace to feare him, and to obey his worde.

m In that that we, which naturally are slow to prayse God, exhort the Angels, which willingly do it, we stirre vp our selues to consider our duetie, and a-

2 The Prophet sheweth that we need not to enter into the heaues to seek god, for as much

2 Which

2 Which couereth himselfe with light as with a garment, *and* spreadeth the heauens like a curtaine.

3 Which layeth the beames of his chambers in the waters, & maketh the cloudes his chariot, and walketh vpon the winges of the winde.

4 Which ^bmaketh the spirits his messengers, *and* a flaming fire his ministers.

5 He set the earth vpon her foundations, so that it shall neuer moue.

6 Thou coueredst it with the ^c deepe as with a garment: the ^d waters would stand aboute the mountains.

7 *But* at thy rebuke they flee: at the voyce of thy thunder they haste away.

8 *And* the mountains ascend, *and* the valles descend to the place which thou hast established for them.

9 *But* thou hast set them a bound, which they shall not passe: they shal not returne to couer the earth.

10 He sendeth the springs into the valles, which runne betweene the mountaines.

11 They shal giue drinke to al the ^e beasts of the field, and the wilde asses shal quench their thirst.

12 By these ^f springs shall the foules of ^g heauen dwell, and sing among the branches.

13 He watereth the mountaines from his side for the verie beastes, much more will hee extende his provident care to man. ^h There is no part of the world so baren, where most euident signes of Gods blessings appeare not.

^b As the Prophet here sheweth that al visible powers are ready to serue God: so the Apostle to the Ebr. 1.7. beholdeth in this glasse, how the verie Angels also are obedient to his commandement.

^c Thou makest the sea to be an ornament vnto the earth.

^d If by thy power thou didest not bridle the rage of the waters, it were not possible, but the whole world should be destroyed.

^e If God provide for the verie beastes, much more will hee extende his provident care to man. ^f There is no part of the world so baren, where most euident signes of Gods blessings appeare not.

8 cham-

8 chamber
fruit of the

14 He call
tell, and he
may bring

15 And w
of man, and

and breac

16 The h
dars of Le

17 That
there: the
trees,

18 The h
the rocke

19 He ap
seasons:

downe.

20 Thou
wherein a
forth.

21 The l
seeke the

22 VVhen
couche in

23 The
and to his

24 O Lor

ding to God

in towit,
shield to d

He conf
ver mysde

chambers, and the earth is filled with the fruit of thy workes.

14 He causeth grasse to grow for the cattell, and herbe for the vse of ^h man, that he may bring forth bread out of the earth,

15 And wine *that* maketh glad the heart of man, and oyle to make the face to shine, and bread *that* strengtheneth mans heart.

16 The high trees are satisfied, *even* the cedars of Lebanon, which he hath planted,

17 That the birdes may make their nestes there: the storke dwelleth in the firre trees,

18 The high mountains *are* for the ^h goates: the rockes *are* a refuge for the conies.

19 He appointed the ⁱ moone for certaine seasons: ^k the sunne knoweth his going downe.

20 Thou makest darkenes, and it is night, wherein all the beasts of the forest creepe forth.

21 The lions roare after their pray, and seeke their meat ^l at God.

22 *When* the sunne riseth, they retire, and couche in their dennes.

23 ^m Then goeth man forth to his worke, and to his labour vntill the euening.

24 O Lord, how ⁿ manifold are thy works!

ding to Gods prouidence, who careth euen for the brute beastes.

ⁿ Towit, when the day springeth: for the light is as it were a shield to defende man against the tyranny and fierceness of beastes.

^o He confesseth that no tongue is able to expresse Gods workes, nor mynde to comprehend them.

g From the cloudes.

h He describeth Gods prouident care ouer man, who doeth not onely provide necessarie things for him, as herbes and other meate: but also things to reioyce and comfort him, as wine and oyle or oyntments.

ⁱ *Or, does, yoes, & such like.*

^k As to separate the night from the day, and to note dayes, moneths and yeres.

^l That is, by his course, either farre or neere, it noteth summer, winter and other seasons.

^m That is, they onely finde meate according

in wis-

in wisdom hast thou made them all: the earth is full of thy riches.

25 So is this sea great and wide: for therein are things creeping innumerable, both small beastes and great.

26 There go the ships, yea, that ^{Liuiathan}, whom thou hast made to play therein.

27 All these waite vpon thee, that thou mayst giue them foode in due season.

28 Thou giuest it to the, and they gather it: thou openest thine hand, & they are filled with good things.

29 But if thou hide thy face, they are troubled: if thou take away their breath, they dye and returne to their dust.

30 Againe if thou send forth thy spirit, they are created, and thou renewest the face of the earth.

31 Glorie be to the Lord for euer: let the Lord reioyce in his workes.

32 He looketh on the earth & it trembleth: he toucheth y^e mountains, & they smoke.

33 I wil sing vnto the Lord al my life: I wil prayse my God, whyle I liue.

34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.

35 Let the sinners be consumed out of the earth, & the wicked till there be no more: O my soule, prayse thou the Lord. Prayse ye the Lorde.

I Or. VVhale.

God is a most nourishing Father, who provide th for all creatures their daily foode.

p As by thy presence all things haue life: so, if thou withdrawe thy blessings, they all perish.

q As the death of creatures sheweth that we are nothing of our selues; so their generation declareth y^e we receive all things of our Creator.

r Gods mercyfull face giueth strength to the earth, but his seuerer countenance burneth the mountaines. **s** Who in se^e the worlde, and so cause God that he cannot reioyce in his workes.

1 He payseth of all the liue people them, new for his pr

1 P Rayse a decl

2 Sing vnto

talke of al

3 Reioyce of them th

4 Seeke th

his face co

5 Remem

he hath do

ments of h

6 Yeseed

dren of Iaa

7 He is th

are throug

8 He hath

nant and pr

find gener

9 Euen tha

ham and h

10 And in

for a law,

covenant,

people, d B

should haue

to Abraham

renewed and

Morning.

1 *He payseth the singular grace of God, who hath of all the people of the worlde chosen a peculiar people to him selfe, and hauing chosen them, neuer ceaseth to doe them good, euen for his promes sake.*

1 **P**raise the Lord, & cal vpō his Name:

2 **P** declare his works amōg the people.

3 Sing vnto him, sing prayse vnto him, and talke of all his wonderous workes.

4 Reioyce in his holy Name: let the heart of them that seeke the Lord, reioyce.

5 Seek the Lord and his ^b strength: seeke his face continually.

6 Remember his ^c marueilous works, that he hath done, his wonders & the ^d iudgements of his mouth,

7 Yefeede of Abraham his seruāt, ye children of Iaakob, which are his elect.

8 He is the Lord our God: his iudgements are through all the earth.

9 He hath alwaye remembred his couenant and promes, that he made to a thousand generations,

10 Euen that which he ^e made with Abraham and his othe vnto Izhak:

11 And since hath confirmed it to Iaakob for a law, and to Israel for an euerlasting couenant,

people, ^d Because his power was thereby as lively declared, as if he should haue declared it by mouth, ^e The promes which God made to Abraham to be his God, and the God of his feede after him, hee renewed and repeated it a gayne to his feede after him.

a For asmuch as the Israelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willett them to shewe themselves mindsfull by thanksgiving.

b By the strength and face, he meaneth the Arke where God declared his power and his presence.

c Which he hath wrought in the deliuerance of his

11 Saying,

f He sheweth
y they should
not enioy the
land of Canaan
by any other
meanes, but by
reason of his
covenant made
with their fa-
thers.

g That is, the
King of Egypt
and the King of
Gerar, Gen. 12.
17. & 20-3.

h Those whom
I haue sancti-
fied to be my
people.

i Meaning the
elde fathers, to
whome God
shewed him-
selfe plainly, &
who were set-
ters forth of his
word.

k Either by
sending scarcie-
tie, or by ta-
king away the
strength and
nourishment
thereof.

l So long he
suffered aduer-
sitie, as God
had appointed,
and till he had tryed sufficiently his patience. m That the very
princes of the countrey should be at Iosephs commandement and
leasne wisdom at him.

11 Saying, f Vnto thee wil I giue the land
of Canaan, the lot of your inheritance.

12 Albeit they were fewe in number, yea,
very fewe and strangers in the lande,

13 And walked about from nation to na-
tion, from one kingdom to another people,

14 Yet suffred he no man to do them wrong,
but reprobued g Kings for their sakes, saying,

15 Touch not mine h anointed, and do my
i Prophetes no harme.

16 Moreouer he called a famine vpon the
land, and vtterly brake the k staffe of bread,

17 But he sent a man before them: Ioseph
was solde for a slaue.

18 They helde his feete in the stockes, and
he was layed in yrons,

19 Vntill l his appointed time came, and
the counsell of the Lord had tryed him,

20 The King sent and loosed him; euen the
Ruler of the people deliuered him,

21 He made him lord of his house, and ru-
ler of all his substance,

22 That he should binde his m princes vn-
to his will, and teache his Ancientes wis-
dome.

23 Then Israel came to Egypt, and Iaakob
was a stranger in the land of Ham.

24 And he increased his people exceeding-
ly, and made them stronger then their op-
pressours.

25 n Hee
people, a
nantes.

26 Them
ion whom

27 They
sage of hi
of Ham.

28 He se
and they
commisio

29 * He t
flew their

30 * Their
m their Ki

31 He P s
flies and lie

32 Hee g
flames of f

33 He sm
trees, and

coastes.

34 * He sp
and caterp

35 And d
lande, and

ground.

36 * Hee
their land

strength.

37 He bro
the grasshopp

25 * Hee turned their heart to hate his people, and to deale craftily with his seruants.

26 Then sent he Moses his seruant, and Aaron whom he had chosen.

27 They shewed among them the mes- sage of his signes, and wonders in the lande of Ham.

28 He sent darkenes, and made it darke: and they were not o disobedient vnto his commission.

29 * He turned their waters into bloud, & slew their fish.

30 * Their land brought forth frogs, *euē* in their Kings chambers.

31 He P spake, and there came swarmes of flies and lice in all their quarters.

32 Hee gaue them 9 haile for rayne, and flames of fire in their land.

33 He smote their vines also and their fig trees, and brake downe the trees in their coastes.

34 * He spake, and the grasshoppers came, and caterpillers innumerable,

35 And did eate vp all the grasse in theyr lande, and deuoured the fruite of theyr ground.

36 * Hee smote also all the first borne in their land, *euē* the beginning of all their strength.

37 He brought them forth also with fil-
the grasshoppers destroyed the lande. *Exod. 12. 29.*

n So it is in God, either to moue y hearts of the wicked to loue or to hate Gods children.

o Meaning, Moses and Aaron. *Exod. 7. 20.*

Exod. 8. 6.

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moses spake.

q It was strange to see raine in Egypt, much more it was fearefull to see hayle.

r He sheweth that all creatures are armed against man, when God is his enemy: as at his commaundement

f When their
enemies felt
Gods plagues,
his children by
his providence
were exemp-
ted.

e For Gods
plagues caused
them rather to
depart with
the Israelites
thē with their
liues.

u Not for ne-
cessitie, but for
satisfying of
their lust.

x Which he
confirmeth to
the posteritie,
in whome after
a sort the dead
liue and enioy
the promises.

y When the E-
gyptians la-
mented and were destroyed. z This is the end, why God preferreth
his Church, because they should worship, and call vpon him in this
world.

uer and golde, and there was none feeble
among their tribes.

38 Egypt was glad at their departing:
for the feare of them had fallen vpon the.

39 He spred a cloud to be a couering, and
fire to giue light in the night.

40 They asked, and he brought quailles,
and he filled them with the bread of hea-
uen.

41 He opened the rocke, and the waters
flowed out, and ran in the drye places like a
riuer.

42 For he remembred his holy promises
to Abraham his seruant,

43 And he brought forth his people with
ioy, and his chosen with gladnes,

44 And gaue them the landes of the hea-
then, and they tooke the labours of the
people in possession,

45 That they might keepe his statutes, &
obserue his Lawes. Prayse ye the Lord.

PSAL. CVI.

Euening.

r The people dispersed vnder Antiochus do mag-
nifie the goodnes of God among the iust & re-
pentant: 4 Desiring to be brought againe in-
to the land by Gods mercifull visitation. 8 And
after the manifold marueils of God wrought
in their deliuerance forth of Egypt, and the
great ingratitude of the people rehearsed, 47
They do praye and desire to bee gathered from
among

among
praise

P Ray

for h

Who c

Lord, or s

3 Blessed

and do ri

4 Remem

of thy peo

5 That I

sen, and re

glorie wit

6 We hau

haue com

7 Our fat

ders in Eg

multitude

the Sea, and

8 Neuerth

Names sak

er to be kn

9 And he

died vp, ar

in the wild

10 And he

ties hand, &

4 My earnest

they shewe

would picke

thin, what he w

ple should no

among the heathen, to the intent they may
praise the Name of the God of Israel.

G Prayse ye the Lord.

Praise ye the Lord because he is good,
for his mercy endureth for ever.

1 Who can expresse the noble actes of the
Lord, or shew forth all his prayes:

2 Blessed are they that keepe iudgement,
and do righteousness at all times.

3 Remember me, O Lord, with thy favour
of thy people: visite me with thy saluation,

4 That I may see the felicitie of thy cho-
sen, and reioyce in the ioye of thy people, &
glorie with thine inheritance.

5 We haue sinned with our fathers: wee
haue committed iniquitie, & done wickedly.

6 Our fathers vnderstoode not thy won-
ders in Egypt, neither remembred they the
multitude of thy mercies, but rebelled at
the Sea, *even* at the red Sea.

7 Neuertheles hee saued them for his
Names sake, that he might make his pow-
er to be knowen.

8 And he rebuked the red Sea, and it was
dried vp, and he led them in the deepe, as
in the wilderness.

9 And he saued them from the aduersa-
ries hand, & deliuered them from the hand

10 of their earnest cōsolation, as well of their own, as of their fathers sinnes,
they shewe that they had hope that God according to his promises
would pities them. **11** The inestimable goodness of God appeareth in
this, that he would change the order of nature, rather than his peo-
ple should not be deliuered, although they were wicked.

a The Prophet
exhorteth the
people to
praise God for
his benefites.
past, that ther-
by their minds
may be strenght-
ned against all
present trou-
bles and de-
spaire.

b He sheweth
that it is not
ynough to
praise God w-
mouth, except
the whole
heart agree
thereunto, and
all our life be
thereunto fra-
med.

c Let the good
will that thou
bearest to thy
people, extend
vnto me, that
thereby I may
be receined
into the nom-
ber of thyne.

Exod. 14. 27.

of theemie.

f The wonderfull workes of God caused them to beleue for a time and to prayse him. g They would preuent his wisdom and prouidence. h The abundance that God gaue the, profited not, but made them pine away, because God cursed it. i By the greatness of the punishment the haipons of fence may be considered: for they that rise against Gods ministers, rebell against him. k He sheweth that all idolaters renounce god to be their glorie, when in stead of him they worship

11 * And the waters couered their oppressours: not one of them was left.
12 Then ^fbeleued they his wordes, and sang prayse vnto him.
13 But incontinently they forgate his workes: they waited not for his counsell.
14 But lusted with concupiscence in ^ywildernes, and tempted God in the desert.
15 Then he gaue them their desire: but he sent ^hleapnes into their soule.
16 They enuied Moses also in the tents, & Aaron the holy one of the Lord.
17 Therefore the earth opened and ⁱswallowed vp Dathan, and couered the company of Abiram.
18 And the fire was kindled in their assembly: the flame burnt vp the wicked.
19 They made a calfe in Horeb, and worshipped the molten image.
20 Thus they turned their ^kglory into the similitude of a bullocke, that eateth grasse.
21 They forgate God their Sauour, which had done great things in Egypt.
22 Wonderous works in the land of Ham, and fearefull things by the red Sea.
23 Therefore he minded to destroy them, had ^lnot Moses his chosen stande in the breache, before him to turne away his wrath, least he should destroy them.

any creature, much more wood, stone, metal or calves. l If Moses by his intercessio had not obtained gods saour against their rebellio.

24 Also

24 Also
land, and
35 But
not v
26 Ther
them, to
27 And
nations,
the count
28 They
al-peor,
dead.
29 Thus
with their
brake in
30 But
judgement
31 And
righteous
tion for
32 They
Meribah
their sake
33 Becau
spake vn
34 Neith
the Lord
35 But w
and learn
36 And
sake was
phet of G
sine, how
which cau

24 Also they contemned that ^mpleasaunt land, and beleued not his word,

25 But murmured in their tēts, & hearkened not vnto the voyce of the Lord.

26 Therefore ⁿ he lifted vp his hād against them, to destroy them in the wildernes,

27 And to destroy their seed among the nations, and to scatter them throughout the countries.

28 They ioyned themselues also vnto ^oBaal-peor, and did eate the offrings of the ^pdead.

29 Thus they ^qprouoked him vnto anger with their owne inuentions, & the plague brake in vpon them.

30 But ^r Phinehas stoode vp, and executed iudgement, and the plague was stayed.

31 And it was ^simputed vnto him for righteousnes from generation to generation for euer.

32 They angered him also at the waters of Meribah, so that ^t Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lippes.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were

^m That is, Canaan, which was as it were an earnest peny of the heauenly inheritance.
ⁿ That is, hee sware. Some time also it meaneth to punish.

^o Which was the Idole of the Moabites.

^p Sacrifices offered to ^y dead idoles.

^q Signifying, that whatsoeuer man inuentioneth of himself to serue God by, is detestable and prouoketh his anger.

^r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuented gods wrath.

Nomb. 25. 12.

^s This act declared his truthfully sayth, and for his sayth

that if so notable a Prophet of God escape not punishment though others prouoked him to sinne, howe much more shall they be subiect to Gods iudgement, which cause Gods children to sinne

n Hee sheweth how monstrous a thing idolatrie is, which can wiune vs to things abhorring to nature, whereas Gods word can not obtaine most small things.
z Then true chastitie is to cleaue wholly and onely vnto God.

y The Prophet sheweth that neither by menaces, nor promises we can come to God, except we be altogether newly reformed, and that his mercy ouer couer and hide our malice.
z Not that God is changeable in himself, but that then he seemeth to vs to repent, when hee altereth his punishment, and forgiveth vs.

their ruine.

37 Yea, they offered their ^{owne} sonnes, & their daughters vnto deuils,

38 And shed innocēt blood, ^{even} the blood of their sonnes, and of their daughters, whome they offered vnto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they steined with their owne workes, and went ^{as} a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hād of the heathen: and they that hated them, were lords ouer them.

42 Their enemies also oppressed them, & they were humbled vnder their hand.

43 Many ^{ye} a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he sawe when they were in affliction, and he heard their crye.

45 And he remēbred his couenāt toward them, and ^{he} repēted according to the multitude of his mercies,

46 And gaue them fauour in the sight of al them, that led them captiues.

47 Saue

47 Saue vs from all prayse thine

48 Blessed euer and euer be it. Pray

P The Prophet deemed by to giue the dence of C pleasure, rise and 42 There so: hal the

P Rayse for his 1 Let them of the Lord them from 3 And gath from the E North and 4 When th wildernes o to dwell in, 5 Both hu ted in them 1 Or, from the 1 and, c He the which Go deliue: ed, to

PSAL. CVII. 22.day.

47 Saue vs, O Lord our God, and ^a gather vs from among the heathen, that we may prayse thine holy Name, and glorie in thy prayse.

48 Blessed be the Lord God of Israel for ever and ever, and let all the people say, So be it. Prayse ye the Lord.

^a Gather thy Church, which is dispersed, & ginevs constancie vnder the crosse, that with one consent we may al prayse thee.

PSAL. CVII. Morning.

ⁱ The Prophet exhorteth all those that are redeemed by the Lord, and gathered unto him, to giue thanks 9. For this mercifull providence of God, governing all things at his good pleasure, 20 Sending good and euill, prosperitie and aduersitie to bring men unto him. 42 Therefore as the righteous thereat reioyce, so that the wicked haue their mouthes stopped.

ⁱ Prayse ^a the Lord, because he is good: for his mercy endureth for ever.

ⁱ Let them, ^b which haue bene redeemed of the Lord, shewe how he hath deliuered them from the hand of the oppressour, ⁱ And gathered them out of the landes, from the East & from the West, from the North and from the " South.

ⁱ When they wandered in the desert and wildernes out of the way, and found no city to dwell in,

ⁱ Both hungry & thirstie, their soule fainted in them.

ⁱ Or, from the sea: meaning the red sea, which is on the South part of the land. ^c He sheweth that there is none affliction so grieuous, out of the which God will not deliuer his, and also exhorteth them, that are deliued, to be mindefull of so great a benefite.

^a This notable sentence was in the beginning vsed, as the loote or tenour of the song, which was oftentimes repeated.

^b As this was true in the Iewes, so is there none of Gods elect, that feele nor his helpe in their necessitie.

N.iii.

6 Then

6 Then they cryed vnto the Lord in their trouble, *and* he deliuered them from their distresse,

7 And led the forth by the right way, that they might go to a citie of habitation.

8 Let the *therefore* cōfesse before the Lord his louing kindnes, & his wonderful works before the sonnes of men.

9 For he satissied the thirstie soule, and filled the hungrie soule with goodnes.

10 They, that dwel in darkenes and in the shadowe of death, being bound in misery and yron,

11 Because they *d* rebelled against the wordes of the Lord, and despised the counsell of the most High,

12 When hee humbled their heart with heauines, *then* they fell downe and there was no helper.

13 The they cryed vnto the Lord in their trouble, *and* he deliuered them from their distresse.

14 He brought them out of darkenes, & out of the shadowe of death, & brake their bandes asunder.

15 Let them *therefore* confesse before the Lord his louing kindnes, and his wonderful workes before the sonnes of men.

16 For he hath brokē the *f* gates of brasse, and braist the barres of yron asunder.

17 & Fooles by reason of their transgressio
reouerie, but all things are brought to despaire, then God chiefly sheweth his mightie power. g They that haue no feare of God, by
sharpe rods are brought to call vpon him and so find mercy.

& be-

d Then the true way to obey God, is to follow his expresse commandement: al- so hereby all are exhorted to descend into themselues, for as much as none are punished, but for their sinnes.

e He sheweth that the cause why God doth punish vs extremely, is because we can be brought vnto him by none other meanes.

f When there semeth to mas judgement no
reouerie, but all things are brought to despaire, then God chiefly sheweth his mightie power.

g They that haue no feare of God, by

sharpe rods are brought to call vpon him and so find mercy.

& because

18 Their sin

they are br

19 Then t

trouble, &

distresse.

20 Hee

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1 graues.

21 Let the

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28 Then

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distresse.

m Their

meanes fail

providence

PSAL. CVII. 22.day.

& because of their iniquities are afflicted.
 18 Their soule abhorreth all meate, and
 they are brought to deathes doore.

Then they cry vnto the Lord in their
 trouble, & he deliuereth them from their
 distresse.

19 Hee sendeth his worde and healeth
 them, and deliuereth them from their
 graues.

20 Let them *therefore* confesse before the
 Lord his louing kindnes, and his wonderful
 workes before the sonnes of men,

21 And let them offer sacrifices of ^kpraise,
 and declare his workes with reioycing.

22 They that go down to the ^lsea in ships,
 and occupie by the great waters,

23 They see the workes of the Lord, and
 his wonders in the deepe.

24 For he commandeth and rayseth the
 stormie winde, and it lifteth vp the waues
 thereof.

25 They mount vp to the heauen, and descend
 to the deep, so that their soule ^mmelteth
 for trouble.

26 They are tossed to and fro, and stagger
 like a drunken man, and all their ⁿcun-
 ning is gone.

27 Then they crie vnto the Lord in their
 trouble, and he bringeth them out of their
 distresse.

28 Their feare and danger is so great. n When their artes and
 meanes faile them, they are compelled to confesse that onely Gods
 prouidence doth preserue them.

h By healing
 them he declar-
 eth his good
 will towarde
 them.

i Meaning,
 their diseases,
 which had al-
 most brought
 them to the
 graue and
 corruption.

k Praise and
 confession of
 Gods benefites
 are ^ytrue sacri-
 fices of the
 godly.

l He sheweth
 by the sea
 what care god
 hath ouer man,
 for in that that
 he deliuereth
 them from the
 great dangers
 of the sea, he
 deliuereth the,
 as it were, fro
 a thousand
 deaths.

o Though before every drop seemed to fight one against another, yet at his commandement they are as still, as though they were frozen.
 p This great benefit ought not only to be considered particularly, but magnified in all places and assemblies.
10r, salm.
 q For the love that he beareth to his Church he change the order of nature for their commodity
 r Continual increase and yearly.
 s As God by his providence doth exalt me, so doth he also humble them by afflictions, to know themselves.
 t For their wickednes and tyranny he causeth the people and subiectes to come to them.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are quieted, they are glad, and he bringeth them vnto the haue, where they would be.

31 Let them therefore confesse before the Lord his louing kindnes, and his wonderful workes before the sonnes of men.

32 And let them exalt him in the P Congregation of the people, and praise him in the assemblie of the Elders.

33 He turneth the floods into a wilderness, and the springs of waters into drienesse,

34 And a fruitfull land into barrennes for the wickednesse of them that dwell therein.

35 Again he turneth the wilderness into pooles of water, and the drie land into water springes.

36 And there he placeth the hungrie, and they builde a citie to dwell in,

37 And sow the fieldes, & plant vineyards, which bring forth fruitfull increase.

38 For hee blesteth them, and they multiplie exceedingly, and hee diminisheth not their cattell.

39 Again men are diminished, & brought low by oppression, euill and sorow.

40 He powreth contempt vpon princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of misery, and maketh him families like a flock

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 42 Then
 and all in
 43 Who
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This Ps
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1 O Go
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praise.

2 Awake
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3 I will
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 the nation

4 For th
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5 Exa
 uens, and

called, they
 world see
 to confesse

of sheepe.

42 The righteous shall see it, and reioyce,
and all iniquitie shall stop her mouth.

43 Who is wise that he may obserue these
things: for they shall vnderstand the lo-
ving kindenesse of the Lord.

PSAL. CVIII. Euening.

This Psalme is composed of two other Psalmes
before, the seuen and fiftieth and the sixtieth.

The matter here contained is, 1 That Da-
uid giueth him selfe with heart and voyce to
praise the Lord, 7 And assureth himselfe
of the promes of God concerning his kingdome
ouer Israel, and his power against other nati-
ons: 11 VVho though he seeme to forsake
vs for a time, yet he alone wil in the end cast
downe our enemies.

A song, or Psalm of David.

1 O God, mine heart is prepared, so is
my tongue: I will sing and giue
praise.

2 Awake viole and harpe: I will awake
earely.

3 I will praise thee, O Lorde, among the
people, and I will sing vnto thee among
the nations.

4 For thy mercy is great about the hea-
uens, and thy trueth vnto the cloudes.

5 Exalt thy self, O God, about the hea-
uens, and let thy glory be vpon all the

called, they could not heare the goodnes of God.
world see thy iudgements, in that that thou art God ouer all, and
so confesse that thou art glorious.

u They, whose
faith is light-
ned by Gods
spite, shall re-
ioyce to see
Gods iudge-
ments against
the wicked
and vngodly.

a This earnest
affection decla-
reth he is free
f. o. hypocrisy,
& that sluggish-
nes stayeth
him not.

b Or, my glorie,
because it chief-
ly setteth forth
the glory of god.

b He prophesi-
eth of the cal-
ling of the Gen-
tiles: for ex-
cept they were

c Let all the
earth,

d When God by his benefites maketh vs partakers of his mercies, he admonisheth vs to be earnest in prayer to desire him to continue and finish his graces.

e As he hath spoken to Samuel concerning me, so will he shewe him selfe constant, and holy in his promises, so that these nations following shall be subiect vnto me.

Psal. 60. 8.

f From the sixt verse of this

psalme vnto the last, read the exposition in the lx. psal. and 5. verse.

earth,

6 That thy beloued may bee deliuered; d helpe with thy right hande and heare me.

7 God hath spoken in his holines: therefore I wil reioyce, I shal deuide Shechem & measure the valley of Succoth.

8 Gilead shalbe mine, and Manasseh shalbe mine: Ephraim also shalbe the strength of mine head: Iuda is my lawgiuer.

9 * Moab shalbe my washpot: ouer Edom will I cast out my shoe: vpon Palestina will I triumphe.

10 Who will lead me into the strong city: who will bring me vnto Edom?

11 f Wilt not thou, O God, which hadest forsaken vs, and didst not go forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall do valiantlye: for he shall tread downe our enemies.

PSAL. CIX.

1 David being falsely accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 2 And under them he speaketh of Iudas the traitour vnto Iesus Christ, and of all the like enemies of the children of God: 37 And desireth so to be deliuered, that his enemies may know the worke to be of God. 38 Then doeth he promise to giue praises vnto God.

g To

g To him

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To him that excelleth. A Psalm of David.

Holde not thy tongue, O God of my
praise.

For the mouth of the wicked, and the
mouth full of deceit are opened vpon me:
they haue spoken to mee with a lying
tongue.

They compassed mee about also with
wordes of hatred, and fought against mee
without a cause.

For my friendship they were mine ad-
uersaries, but I gaue my selfe to prayer.

And they haue rewarded me euil for
good, and hatred for my friendship.

Set thou the wicked ouer him, & let
the aduersarie stand at his right hand.

When he shalbe iudged, let him be con-
demned, and let his prayer be turned in-
to sinne.

Let his dayes be fewe, and let another
take his charge.

Let his children be fatherles, and his
wife a widowe.

Let his childre be vagabunds & begge
and seeke bread, conning out of their places
destroyed.

Let the extortioner catch al that hee
hath, and let the strangers spoyle his la-
bour.

Things that are good, turne to their damnation, accomplished in Iudas, Act. 1. 20. He declareth
lyeth vpon extortioners: who thinking to enrich their children by
their vnlawful gotte goods, are by gods iust iudgemēt deprived of al

a Though al
the world con-
demne me, yet
thou wilt ap-
proue mine in-
nocencie, and
that is a suffici-
ēt praise to me

b To declare
y I had none o-
ther refuge,
but thee, in
whome my
conscience
was at rest.

c Whether it
were Doeg or
Saul, or some
familiar friend
that had be-
trayed him, he
prayeth not of
priuate affecti-
on, but moued
by Gods spirit,
that God wold
take vengeance
vpon him.

d As to the e-
lect all thinges
turne to their
profit: so to
the reprobate
euē thōse

e This was chiefly
the curse of God
lyeth vpon
their children by

12 Let

12 Let there be none to extend mercy vnto him: neither let there be any to shewe mercy vpon his fatherles children.

13 Let his posteritie be destroyed, & in the generation folowing let their name be put out.

14 ¶ Let the iniquitie of his fathers be had in remembraunce with the Lorde: and let not the sinne of his mother bee done away.

15 But let them alway be before the Lord, that he may cut of their memoriall from the earth.

16 Because he remembred not to shewe mercy, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.

17 As he loued cursing, so shal it come vnto him, & as he loued not blessing, so shall it be farre from him.

18 As hee clothed him selfe with cursing like a raiment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith hee shal be alway girded.

20 Let this be the reward of mine aduersarie k from the Lord, and of them, that speake euill against my soule.

21 But thou, O Lord my God, deale with mee

g Thus punisheth the Lord to the third, & fourth generation, the wickednes of the parents in their wicked children.

h He sheweth that God accustomed them to plague them after a strange sort, that shew them selues cruel toward other.

i Thus giueth the Lord to euery man the thing, wherein he deliteth, that the reprobate cannot accuse God of wrong, when they are giuen vp to their lusts and reprobate mindes.

k For being destitute of mans helpe, he fully trusted in the Lord that he would deliuer him.

me according to me, (for thou)

22 Because his heart is wicked

23 I deplored, & an

24 My knowledge and my strength

25 I became as they y looke

26 Helpe according

27 And thou hand, & thou

28 Though they shal a

29 Let mine shame, & let

their confidence

30 I wil glory with my

the multitude

31 For hee the poore would

declaring it

eth that hee the iudges

David pro kingdome gi

hood, which of Loue

PSAL. CIX. 22. day.

me according vnto thy ^l Name : deliuer
me, (for thy mercy is good)

22 Because I am poore and needy, & mine
heart is wounded within me.

23 I depart like the shadowe that decli-
neth, & am shaken of as the ^m grasshopper.

24 My knees are weake through fasting,
and my flesh ⁿ hath lost ^{al} fatnes.

25 I became also a rebuke vnto them :
they ^y looked vpō me, shaked their heads.

26 Helpe me, O Lord my God : ^o saue me
according to thy mercy.

27 And they shall know, that this is thine
hand, & *that* thou, Lord, hast done it.

28 *Though* they ^p curse, yet thou wilt blesse:
they shall arise and be confounded, but thy
seruant shall reioyce.

29 Let mine aduersaries be clothed with
shame, & let them couer them selues with
their confusion, as with a cloke.

30 I wil giue thanks vnto the Lord great-
ly with my ^q mouth, and praise him among
the multitude.

31 For he will stand at the right hand of
the poore, to saue him from them that
would ^r condemne his soule.

declaring it before all the Congregation. ^r Herby hee shew-
eth that he had not to do with them ^y were of litle power, but with
the iudges and princes of the world.

PSAL. CX. Morning,

*David prophesieth of the power and eu:lasting
kingdome giuen to Christ, & And of his Priest-
hood, which should put an end to the Priesthoods
of Levi.*

I As thou art
named merci-
full, gracious
& long suffering
so shew thy
selfe in effe &
m Meaning,
that he hath
no stay nor as-
surance in this
world.

n For hunger,
that came of
sorowe, he was
leane, and his
naturall moi-
sture failed
him.

o The more
griuous that
Satan assayed
him, the more
earnest and in-
stant was he
in prayer.

p They shall
gaine nothing
by cursing me.

q Not onely in
confessing it
secretly in my
selfe, but also in

¶ A Psalme of David.

^a Iesus Christ in the two and twentie of Matthewe ver. 44. giueth the interpretation hereof, and sheweth that this cannot properly be applied vnto David, but to himselfe.

^b And thence it shall stretch through all the worlde: and this power chiefly standeth in the preaching of his worde.

^c By thy worde thy people shall be assembled into thy

Church, whose increase shall be so abundant and wonderful, as the drops of dew. ^d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue onely in Christ, Hebru. 7. 26.

^e No power shall be able to resist him. ^f Vnder this similitude of a captaine, that is so grieved to destroy his enemies, that he wil not scarce drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

1 He giueth thanks to the Lord for his mercifull workes toward his Church, 10 And declareth wherein true wisdome and right knowledge consisteth.

¶ Praise

1 The Lord said vnto my Lord, Sit thou at my right hand, vntil I make thine enemies thy foote stooles.

2 The Lord shall send the rod of thy power out of ^b Zion: be thou ruler in the middes of thine enemies.

3 Thy people shall come willingly at the time of assembling ^c thine army in holy beautie: the youth of thy wombe shall be as the morning dewe.

4 The Lorde sware and will not repent, Thou art a Priest for euer after the order of ^d Melchi-zedek.

5 The Lord, that is at thy right hand, shall wound Kings in the day of his wrath.

6 He shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the ^e head ouer great countreys.

7 He shall ^f drinke of the brooke in the way: therefore shall he lift vp his head.

1 I Will hear

of the iudgements

2 The Lord shall send the rod of thy power out of Zion: be thou ruler in the middes of thine enemies.

3 His vnto my Lord, sit thou at my right hand, vntil I make thine enemies thy foote stooles.

4 He shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the head ouer great countreys.

5 The Lord, that is at thy right hand, shall wound Kings in the day of his wrath.

6 He shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the head ouer great countreys.

7 The Lord, that is at thy right hand, shall wound Kings in the day of his wrath.

8 They shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the head ouer great countreys.

9 He shall be Iudge among the heathen: he shall fill all with dead bodies, & smite the head ouer great countreys.

10 And declareth wherein true wisdome and right knowledge consisteth.

the care of his Church, 10 And declareth wherein true wisdome and right knowledge consisteth.

of the Lord, that is at thy right hand, shall wound Kings in the day of his wrath.

have good reth for euer

the care of his Church, 10 And declareth wherein true wisdome and right knowledge consisteth.

word. f. T

¶ Prayse ye the Lord.

1 I Will ^apraise the Lorde with my whole heart in the assemblie and Congregatiō of the iust.

2 The workes of the Lord ^aare ^bgreat, and ought to be sought out of al them that loue them.

3 His worke *is* beautiful and glorious, and his righteousnes endureth for euer.

4 He hath made his wonderfull workes to be had in remembrance: the Lorde *is* mercifull and full of compassion.

5 He hath giuen ^aa ^bportion vnto them that feare him: he will euer be mindfull of his couenant.

6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.

7 The ^dworkes of his handes *are* trueth & iudgement: all his statutes are true.

8 They are stablished for euer and euer, & are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his couenant for euer: holly and fearfull *is* his Name.

10 ^aThe beginning of wisdom *is* ^y feare of the Lorde: all they that obserue ^f them, haue good vnderstanding: his prayse endureth for euer.

the care of his Church: so in effe & doeth he declare him selfe iust and true in the gouernement of the same. ^e They onely are wise, that feare God, and none haue vnderstanding, but they that obeye his word. ^f To wit, his commandements, as vers. 7.

^a The Prophet declareth that he will prayse God both priuatly and openly, and that frō the heart, as he that consecrateth him selfe wholly and onely vnto God.

^b He sheweth ^y Gods workes are a sufficient cause, wherefore wee should prayse him, but chiefly his benefites towards his Church.

^c God hath giuen to his people all that was necessarie for them, and will do still euen for his couenants sake. and in this sense ^y Ebrew word is takē, Pro. 30. 8 & 31. 15.

^f Or, pray, and fuede.

^d As God promised to take

a He meaneth that reuerent feare, which is in the children of God, which causeth the to delight only in y^e worde of God.
 b The godly shal haue abundance and contentement, because their heart is satisfi- ed in God only
 c The faithfull in al their ad- uersities know that al shall go wel with the: for God wil be mercifull and iust.
 d He sheweth what is the fruite of mer- cie: to lende freely and not for gaine, and so to measure his doings, that he may be able to helpe where need requireth and not to be- stow al on him selfe.
 e The godly pinche not uigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able. f His power and prospe- rous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuy.

1 He prayseth the felicitie of them that feare God, 10 And condemmeth the cursed state of the contemners of God.

¶ Prayse ye the Lord.

1 **B**lessed is the man, that a feareth the Lord, and deliteth greatly in his com- mandements.

2 His seede shalbe mightie vpon earth: the generation of the righteous shal be blessed.

3 b Riches and treasures shalbe in his house, and his righteousness endureth for euer.

4 Vnto the c righteous ariseth light in dark- nes: he is mercifull and full of compassion & righteous.

5 A good man is mercifull and d lendeth, and will measure his affaires by iudgement.

6 Surely he shal neuer be mooued: but the righteous shalbe had in euerlasting remem- brance.

7 He will not be afrayed of euill tidings: for his heart is fixed, and beleueth in the Lorde.

8 His heart is stablised: therefore hee will not feare, vntyll he sec his desire vpon his e- nemies.

9 Hee hath e distributed and giuen to the poore: his righteousness remaineth for euer: his f horne shalbe exalted with glory.

10 The wicked shall see it and be angry: he shall gnash with his teeth, and g consume a- way: the desire of the wicked shal perish.

1 An exhortation
 2 to the
 3 of natu

1 Praise
 the

2 Blessings
 henceforth

3 The Lord
 sing of the

the same.

4 The Lord
 his glorie

5 Who is
 hath his de

6 Who a
 in the hea

7 He raiseth
 listerth vp

8 That he
 men with t

9 He ma
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dren. Pray

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1 How the
 egypt, and

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Church, v

preserue

PSAL. CXIII.

23. day.

1 *An exhortation to prayse the Lord for his providence, 7 In that that contrary to the course of nature he worketh in his Church.*

¶ Prayse ye the Lord.

1 PRAISE, O ye seruants of the Lord, ^apraise the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for euer.

3 The Lords Name is prayfed from the rising of the sunne vnto the going downe of the same.

4 The Lord is high aboue all ^b nations, & his glorie aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling on high?

6 Who abaseth him selfe to beholde *things* in the heauen and in the earth.

7 He raiseth the needie out of the dust, *and* listeth vp the ^c poore out of the dung,

8 That he may set him with the princes, *men* with the princes of his people.

9 He maketh the baren woman to dwell with a familie, *and* a ioyful mother of children. Prayse ye the Lord.

a By this often repetition he stirreth vp our cold dulnes to praise God, seeing his workes are so wonderful, & that we are created for the same cause.

b If Gods glory shine through al the world, & therefore of all ought to be prayfed, what great condemnation were it to his people, among whom chiefly it shineth, if they should not earnestly extoll his Name?

c By preferring the poore to high honour, & giuing the baren children, he sheweth y^e God worketh not only in his Church by ordinary meanes, but also by miracles.

PSAL. CXIIII.

Euening.

1 *How the Israelites were deliuered forth of Egypt, and of the wonderful miracles, that God wrought at that time. Which put vs in remembrance of Gods great mercy towards his Church, who, when the course of nature faileth, preserveth his miraculoufly.*

O.ii.

1 When

Exod. 12. 3.

a That is, from
the that were
of a strange
language.

b The whole
people were
witnesses of
his holy Maie-
stie, in adop-
ting them, and
of his mightie
power in deli-
vering them.

c Seeing that
these dead
creatures felt
Gods power, &
alter a sorte
sawe it, much
more his peo-
ple ought to
consider it and
glorifie him for
the same.

d Ought then his people to be insensible, when they see
his power and maiestie? e That is, caused miraculously water to
come out of the rocke in most abundance, Exod. 17. 6.

1 **W**hen * Israel went out of Egypt,
and the house of Iaakob fro the
a barbarous people,

2 Iudah was b his sanctification, and Israel
his dominion

3 The Sea saw it and fled: Iorden was tur-
ned backe.

4 The c mountaines leaped like rams, and
the hills as lambes.

5 What ailed thee, O Sea, & thou fleddest:
O Iorden, why wast thou turned backe?

6 Ye mountaines, why leaped ye like rams,
and ye hills as lambes?

7 The d earth trembled at the presence of
the Lorde, at the presence of the God of
Iaakob,

8 Which e turneth the rocke into water-
pooles, and the flint into a fountaine of wa-
ter.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous
tyrants, against whom they desire that God
would succour them, 9 Trusting most constantly
that God will preserve them in this their
needs, seeing that he hath adopted and recei-
ved them to his favour, 18 Promising finally
that they will not be unmindful of so great a
benefit, if it would please God to heare their
prayer, and deliver them by his omnipotent
power.

1 Not

1 **N**O

for thy
fate.

2 Whe
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3 But c
foever h

4 Thei
the work

5 They
haue eye

6 They
noses and

7 They
haue fee

8 They
they a so

9 O Isra
their help

10 go he
for he is t

11 Ye th
for he is t

12 The I
will blesse

rael, he w

e He shew
not onely h

much witho
pointed by

thers to fol
his people.

1 **N**Ot^a vnto vs, O Lorde, not vnto vs,
but vnto thy Name giue the glorie,
for thy louing mercie and for thy truethe
sake.

2 Wherefore shal the heathen say,^b Where
is now their God?

3 But our God *is* in heauen: he doth what
soeuer he ^c will.

4 Their idoles *are* ^d siluer and golde, *even*
the worke of mens hands.

5 They haue a mouth and speake not: they
haue eyes and see not.

6 They haue eares & heare not: they haue
noses and smel not.

7 They haue ^e handes and touch not: they
haue feete and walke not: neyther make
they a sound with their throte.

8 They that make them *are* ^f like vnto
them: *so are* all that trust in them.

9 O Israel, trust thou in the Lord: *for* he is
their helpe and their shield.

10 O house of Aaron, trust ye in the Lord:
for he is their helpe and their shield.

11 Ye that feare ^g Lord, trust in the Lord:
for he is their helper and their shilde.

12 The Lord hath bene mindfull of vs: hee
will blesse, he ^h will blesse the house of Is-
rael, he will blesse the house of Aaron.

^e He sheweth what great vanitie it is to aske helpe of them, which
not onely haue no helpe in them, but lacke sense and reason. ⁱ As
much without sense, as blockes and stones. ^g For they were ap-
pointed by God as instructers & teachers of sayth and religion for o-
thers to followe. ^h That is, he will continue his graces towards
his people.

^a Because God
promised to
deliuer them,
not for their
sakes, but for
his name, Isa.

48. 11, therefore
they grounde
their prayer
vpon this pro-
mes.

^b When the
wicked see ^y
God accompli-
sheth not his
promes, as they
imagine, they
thinke there is
no God.

^c No impedi-
ments can let
his worke, but
he vseth euen
^y impediments
to serue his
will.

^d Seeing that
neither the
matter, nor the
forme can com-
mend ^y idoles,
it followeth ^y
there is no-
thing, why they
should be e-
steemed.

i And therefore
doeth still go-
uerne and con-
tinue al things
therein.

k And they de-
clare ynough
his sufficiencie,
so that the
world serueth
him nothing
but to shew his
fatherly care
toward men.
l Though the
dead set forth
Gods glory, yet he
meaneth here, that they prayse
him not in his Church and Congregation.

13 He will blesse them that feare the Lord,
both small and great.

14 The Lord wil increase *his graces* toward
you, *euē* toward you and toward your
children.

15 Ye are blessed of the Lord, which *i* made
the heauen and the earth.

16 The *k* heauens, *euē* the heauens *are* the
Lords: but he hath giuen the earth to the
sonnes of men.

17 The dead prayse not the Lorde, neyther
anie that *l* go downe into the place of si-
lence.

18 But we will praise the Lord from hence-
forth and for cuer. Prayse ye the Lord.

PSAL. CXVI.

Morning.

1 *David being in great danger of Saul in the de-
sert of Maon, perceiuing the great and inesti-
mable loue of god toward him, magnifieth such
great mercies, 13 And protesteth that he
will be thankfull for the same.*

a He granteth
y no pleasure
is so great, as
to feele Gods
help in our ne-
cessity, neither
that any thing
more stirreth
vp our loue
toward him.

b That is, in cō-
uenient time
to seeke helpe,
which was whe
he was in di-
tresse.

1 *I* *a* Lone the Lord, because he hath heard
my voyce and my prayers.

2 For he hath inclined his care vnto me,
when I did call *vpōn* him *b* in my dayes.

3 *V* When the snares of death cōpassed me,
and the griefes of the graue caught me: *whē*
I found trouble and sorow,

4 Then I called vpon the Name of the
Lorde, *saying*, I beseeche thee, O Lord, deli-
uer my soule.

5 The

5 The L

our God

6 The L

miserie a

7 Retur

for the L

thee,

8 Becau

from dea

feete fron

9 I shall

lande of r

10 I bel

I was fore

11 I said

12 What

his benefi

13 I will

vpōn the

14 I will

nowe in th

15 Preci

i death of

16 Behol

thy seruic

maide: th

17 I will

and will c

lies and van

h In the La

thanks to

gining. i

disposeth th

5 The Lord is ^cmercifull & righteous, and our God is full of compassion.

6 The Lord preserveth the simple: I was in miserie and he saved me.

7 Returne vnto thy rest, O ^d my soule: for the Lorde hath bene beneficiall vnto thee,

8 Because thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

9 I shall ^ewalke before the Lorde in the lande of the liuing.

10 ^fI beleued, therefore did I speake: for I was sore troubled.

11 I said in my ^gfeare, All men are lyers.

12 What shall I render vnto the Lord for al his benefites toward me?

13 I will ^htake the cup of saluation, and cal vpon the Name of the Lord.

14 I will pay my vowes vnto the Lord, *even* now in the presence of all his people.

15 Precious in the sight of the Lorde is the death of his Saintes.

16 Beholde, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaide: thou hast broken my bonds.

17 I will offer to thee a sacrifice of prayse, and will call vpon the Name of the Lord.

^c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aide and counsell.

^d Which was vnquieted before, now rest vpon ^y Lorde: for he hath bin beneficiall towards thee.

^e The Lord will preserve me, and saue my lyfe.

^f I felt al these thinges, and therefore was moued by faith to confesse them, 2. Cor. 4. 13.

^g In my great distresse I thought God would not regarde man, which is but

lies and vanitie, yet I ouercame this tentation, and felt the contrary.

^h In the Law they vsed to make a banker, when they gaue solempne thanks to God, and to take the cup and drinke in signe of thanksgiving. ⁱ I perceiue that God hath a care ouer his, so that hee both dispoles their death and taketh an account.

k I will thanke
him for his be-
nefires: for y is
a iust paiement,
to cōfesse that
we owe all to
God.

18 I will pay my ^k vows vnto the Lord, *euē*
nowe in the presence of al his people,
19 In the courtes of the Lords house, *euē* in
the middes of thee, O Ierusalem. Prayse ye
the Lorde.

PSAL. CXVII.

1 He exhorteth the Gētiles to prayse God, because
he hath accomplished a s^rell to them as to the
Iewes, the promes of life euēlasting by Iesū
Christ.

Rom. 15. 11.

a That is, the
most certaine
and continuall
testimonies of
his Fatherly
grace.

1 **A**ll ^{*} nationis, prayse ye the Lord : all ye
people, prayse him.
2 For his loving kindnes is great towarde
vs, and the ^a trueth of the Lord *endureth* for
euer. Prayse ye the Lord.

PSAL. CXVIII.

1 David reiected of Saul and of the people, at the
time appointed obtayned the kingdome. ⁺ For
the which he biddeth all them, that feare the
Lord, to be thankful. And vnder his person
in all this was Christ liuely set forth, who
should be of his people reiected.

a Because God
by creating Da-
uid king, shew-
ed his mercie
toward his af-
flicted Church,
the Prophet
doeth not only
himself thanke
God, but ex-
horteth all the

1 **P**rayse ye the Lord, because he is good
for his mercie *endureth* for euer.

2 Let Israel now say, That his mercie *endureth*
for euer.

3 Let the house of Aaron now say, That his
mercies *endureth* for euer.

4 Let them, that feare the Lord, now say,
That his mercie *endureth* for euer.

5 I called vpon the Lord in ^b trouble, and

people to do the same. ^b We are here taught, that the more that
troubles oppresse vs, the more ought we to be instant in prayer.

the

the Lord
6 The Lo
feare wha
7 The L
helpe me :
mine ener
8 It is be
haue confi
9 It is be
haue confi
10 All na
the Name
11 They h
compassed
I shall def
12 They c
were quen
the Name
13 ^e Thou
fall : but th
14 The Lo
he hath be
15 The 8 v
him the tal
16 The rig
valiantly.
17 I shall
workes of t
time, because
all, that are b

PSAL. CXVIII. 24.day.

the Lord heard me, and set me at large.

6 The Lord is with me : therefore I will not feare what ^e man can do vnto me.

7 The Lord is with me among them that helpe me : therefore shal I see my desire vpon mine enemies.

8 It is better to trust in the Lorde, then to haue confidence ^d in man.

9 It is better to trust in the Lorde, then to haue confidence in princes.

10 All nations haue compassed me : but in the Name of the Lord shall I destroy them.

11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, but they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 ^e Thou hast thrust fore at me, ^y I might fall: but the Lord hath holpen me.

14 The Lord is my strength and ^f song: for he hath bene my deliuerance.

15 The ^g voyce of ioy and deliuerance shall be in the tabernacles of the righteous, say-

ing, The right hand of the Lord hath done valiantly.

16 The right hande of the Lorde is exalted: ^h the right hande of the Lorde hath done valiantly.

17 I shall not die, but liue, and declare the workes of the Lorde.

Some, because that in his person the Church was restored. ^h So that all that are both farre and neere, may see his mightie power.

18 The

^e Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but god would maintein him, because he had placed him.

^d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to ^y kingdom, and therefore he put his trust in God and obteyned.

^e He noteth Saul his chiefe enemy.

^f In ^y he was deliuered, it came not of himselfe, nor of ^g power of mā, but onely of Gods fauour:

therefore he wil prayse him.

^g He promisetith both to render graces himself, and to cause others to do the

^h So that

i He willett
the doores of
the Tabernacle
to be opened,
that he may de-
clare his thank-
full minde.

Isa. 28. 16.

mat. 21. 42.

act. 4. 11.

rom. 9. 33.

1. pet. 3. 6. 7.

k Though Saul
and the chiefe
powers refused
me to be King,
yet God hath
preferred me
aboue them al.
l Wherin God
hath shewed
chiefely his
mercie by ap-
pointing me
King, and deli-
uering his
church.

m The people
pray for the
prosperitie of
Dauids king-
dome, who was
the figure of
Christ.

n Which are y
priests & haue y
red vs frō darkn

18 The Lorde hath chastened me sore, but
he hath not deliuered me to death.

19 Open ye vnto me the ⁱ gates of righte-
ousnes, that I may go into them, and praye
the Lorde.

20 This is the gate of the Lorde: the righte-
ous shall enter into it.

21 I will prayse thee: for thou hast heard
me, and hast bene my deliuerance.

22 * The stone, which the builders ^k refused,
is the head of the corner.

23 This was the Lords doing, and it is mar-
ueylous in our eyes.

24 This is the ^l day, which the Lorde hath
made: let vs reioyce and be glad in it.

25 ^m O Lord, I pray thee, saue now: O Lord,
I pray thee now giue prosperitie.

26 Blessed be he, that commeth in the Name
of the Lord: ⁿ we haue blessed you out of
the house of the Lord.

27 The Lord ^{is} mightie, and hath giuen vs
^o light: binde the sacrifice with cordes va-
to the hornes of the altar.

28 Thou art my God, and I wil prayse thee,
euen my God: therefore I will exalt thee.

29 Praise ye the Lord, because he is good:
for his mercie endures for cuer.

charge therof, as Nom. 6. 23. ^o Because he hath resto-
red vs to light, we wil offer sacrifices & praises vnto him.

PSAL. CXIX. Euening.

1 The Prophet exhorteth the children of God to
frame their liues according to his holie worde.

123 Also he sheweth wherein the true ser-

nice of Ge-
him accor-
owns fast

1 B Less
thein
Lor

2 Blessed
nies, & seek

3 Surely t
walke in h

4 Thou ha
cepts dilige

5 Oh th
keepe thy st

6 Then sh
I haue ref

ments.

7 I wil pray
when I sha

thy righteo

8 I wil kee
ouerlong.

may be confo

in seruing God

conteyoe per

by tentations,
mitie in time

9 Wherew
his way? in

to thy word

ro With m

hame their li

nice of God standeth : that is, when we serue him according to his worde, and not after our owne fantasies.

A L E P H.

Blessed are ^a those that are vpriight in their way, and walke in the Law of the Lord.

² Blessed are they that keepe his testimonies, & seeke him with their whole heart.

³ Surely they worke ^b none iniquitie, that walke in his wayes.

⁴ Thou hast commanded to keepe thy precepts diligently.

⁵ Oh that my wayes were directed to keepe thy statutes.

⁶ Then should I not be confounded, when I haue respect vnto all thy commaundements.

⁷ I wil prayse thee with an vpriight ^d heart, when I shall learne the ^e iudgements of thy righteousness.

⁸ I wil keepe thy statutes : forsake me not fouerlong.

may be conformable to Gods worde. ^d For true religion standeth in seruing God without hypocrisie. ^e That is, thy precepts, which conteyne perfect righteousness. ^f He refuseth not to bee tryed by tentations, but he seareth to saynt, if God succour not his infirmities in time.

B E T H.

⁹ Wherewith shall a ^a yong man redresse his way? in taking heede thereto according to thy worde.

¹⁰ With my whole heart haue I sought to knowe their liues become to Gods worde.

^a Here they are not called blessed, which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holiness, but they whose conuersation is without hypocrisie.

^b For they are ruled by Gods Spirit and embrace no doctrine but his. ^c David acknowledgeth his imperfecti- on, desiring God to reform it, that his life

may be conformable to Gods worde. ^d For true religion standeth in seruing God without hypocrisie. ^e That is, thy precepts, which conteyne perfect righteousness. ^f He refuseth not to bee tryed by tentations, but he seareth to saynt, if God succour not his infirmities in time.

^a Because youth is most giuen to licentiousnes, hee chiefly warneth them to

b If gods word be grauen in our heartes, we shalbe more able to resist ^y assaults of Satan: and therefore the prophet desireth God to instruct him dayly more & more therin. **c** The Prophet doeth not boast of his vertues, but setteth forth an example for others

a He sheweth ^y we ought not to desire to liue but to serue God, and that we cannot serue him a-right, except he open our eyes and mindes. **b** Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?

c In all ages thou hast plagued all such, which maliciously and contemptuously depart from thy truth. **d** When the powers of the world gaue false sentence against me, thy worde was a guide & counseller to teach me what to do, and to comfort me.

thee: let me not wander from thy commandements.

11 I haue ^b hid thy promises in mine heart, that I might not sinne agaynst thee.

12 Blessed art thou, O Lord: teach me thy statutes.

13 With my lippes haue I declared all the iudgements of thy mouth.

14 I haue had as great ^c delight in the way of thy testimonies, as in all riches.

15 I wil meditate in thy precepts, and consider thy wayes.

16 I will delite in thy statutes, and I wil not forget thy worde.

to follow Gods word, & leaue worldly vanities.

GIMEL.

17 Be beneficiall vnto thy seruant, that I may ^a liue and keepe thy worde.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am ^b a stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

21 Thou ^c hast destroyed the proude: cursed are they that do erre from thy commandements.

22 Remoue from me shame and contempt: for I haue kept thy testimonies.

23 ^d Princes also did sit, and speake against

me: but thy statutes.

24 Also thy counsellors.

25 My soule me according

26 I haue ^b heardst me

27 Make me precepts, and

28 My soule according

29 Take from

30 I haue c

31 I haue c

32 I will run

33 I will run

34 I will run

35 I will run

36 I will run

37 I will run

38 I will run

39 I will run

40 I will run

41 I will run

42 I will run

me: *but* thy seruant did meditate in thy statutes.

24 Also thy testimonies *are* my delite, & my counsellors.

DALETH.

25 My soule cleaueth to the ^adust: quicken me according to thy worde.

26 I haue ^b declared my wayes, and thou heardest me: teach me thy statutes.

27 Make me to vnderstand the way of thy precepts, and I will meditate in thy wondrous workes.

28 My soule melteth for heauines: raise me vp according vnto thy ^c worde.

29 Take from me the ^d way of lying, and graunt me graciously thy Lawe.

30 I haue chosen the way of trueth, and thy iudgements haue I layde *before me*.

31 I haue cleaued to thy testimonies, O Lord: confound me not.

32 I will runne the way of thy commandments, when thou ^e shalt enlarge mine heart.

^a That is, it is almost brought to the grane, & without thy worde I can not liue.

^b I haue confessed mine offences, & now depende wholly on thee.

^c If God did not mainteine vs by his word, our life woulde drop away like water.

^d Instruct me in thy worde, whereby my minde may be purged from vanitie and taught to o-

bey thy wil. ^e By this he sheweth that we can neither chuse good, cleaue to Gods word, nor runne forward in his way, except he make our hearts large to receyue his grace, and willingly to obey.

HE.

Morning.

33 Teach ^a me, O Lord, the way of thy statutes, and I will keepe it vnto the end.

34 Giue me vnderstanding, & I wil keep thy Lawe, I wil keep it with my whole ^b heart.

and lead him forward. ^b Not onely in outward conuersation, but also with inwarde affection.

^a He sheweth that he cannot follow on to the end, except God teach him oft tymes

a Hereby meaning all other vices, because that conetoufnes is the root of all euill.

d Meaning, all his senses.

e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word.

f Giue mee

Strength to continue in thy worde euen to the ende.

VAV.

a He sheweth that gods mercie and loue is y first cause of our saluation.

b By trusting in Gods worde he assureth him-

selfe to be able to confute the flanders of his aduersaries.

c They, that simply walke after gods word

hane no lets to intangle them, where as they that do chera-rie, are euer in nets & snares.

d He sheweth

that the children of God ought not to suffer their Fathers glorie to be obscured by the vaine pompe of princes.

35 Direct me in the path of thy commaundements: for therein is my delite.

36 Incline mine heart vnto thy testimonies, and not to ^c couetousnes.

37 Turne away mine ^d eies from regarding vanitie, and quicken me in thy way.

38 Stablish thy promes to thy seruant, because he feareth thee.

39 Take away ^e my rebuke that I feare: for thy iudgements are good.

40 Beholde, I desire thy commandements: ^f quicken me in thy righteousnes,

41 And let thy ^a louing kindnes come vnto me, O Lord, and thy saluation according to thy promes.

42 So shall I ^b make answer vnto my blasphemers: for I trust in thy worde.

43 And take not the word of truth vterly out of my mouth: for I wayte for thy iudgements.

44 So shall I alway keepe thy Law for euer and euer.

45 And I wil ^c walke at libertie: for I seeke thy precepts.

46 I will speake also of thy testimonies before ^d Kings, and will not be ashamed.

47 And my delite shall be in thy commaundements, which I haue loued.

48 Mine handes also will I lift vp vnto thy

commann
I will medi

49 Remen
seruant, w
trust.

50 It is my
promes hat

51 The ^b p
ly in derisio
thy Lawe.

52 I remen
O Lorde, an

53 ^d Feare i
that for sake

54 Thy star
house of my

55 I haue r
in the ^f nigh

56 & This I l

to thy glorie,
of this life and
all these be

57 O Lord
determined

58 I made
with ^m y who

according to

59 I haue c
need my feet

worde of God
ways

communde-

commandements, which I haue loued, and
I will meditate in thy statutes.

Z A I N.

49 Remember ^a the promes *made* to thy
seruant, wherein thou hast caused mee to
trust.

50 It is my comfort in my trouble: for thy
promes hath quickened me.

51 The ^b proude haue had me exceedingly
in derision: yet haue I not declined from
thy Lawe.

52 I remembred thy ^c iudgements of olde,
O Lorde, and haue bene comforted.

53 ^d Feare is come vpon me for the wicked,
that forsake thy Law.

54 Thy statutes haue bene my songs in the
house of my ^e pilgrimage.

55 I haue remembred thy Name, O Lorde,
in the ^f night, and haue kept thy Law.

56 ^g This I had because I kept thy precepts.

to thy glorie, and indignation agaynst the wicked. ^e In the course
of this life and sorowfull exile. ^f Euen when other sleepe. ^g That
is, all these benefites.

C H E T H.

57 O Lorde, *that art* my ^a porcion, I haue
determined to keepe thy wordes.

58 I made my supplication in thy pre sence
with my whole heart: be mercifull vnto me
according to thy promes.

59 I haue considered my ^b wayes, and tur-
ned my feete into thy testimonies.

worde of God, except hee consider his owne imperfections and
wayes.

^a Though he
feele Gods hand
stil to lie vpon
him, yet he re-
steth on his
promes and co-
forteth himself
therein.

^b Meaning the
wicked, which
contemne gods
worde, & tread
his religion vn-
der foote.

^c That is, the
examples, wher
by thou decla-
rest thy selfe to
be iudge of the
worlde.

^d That is, a ve-
hement zeale

^e In the course

^a I am per-
suaded that to
keepe thy Law
is an heritage
and great gaine
for mee.

^b He sheweth
that none can
imbrace the

c They haue gone about to draw me into their cōpanie. d Not onely in mutual cōsent, but also with ayd & succour. e For y know ledge of Gods word is a singular token of his fauour.

a Hauing pro ued by experi ence that God was true in his promes, he de sireth that he would increafe in him know ledge & iudge ment.

b Sp Ieremie sayeth, that be fore the Lorde touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

c Their heart is indurate and hardened, puffed vp with prosperitie and vaine estimation of themselves. d He confesseth that before that he was challenged, he was rebellious, as man by nature is.

60 I made haste and delayed not to keepe thy commaundements.

61 The bands of the wicked haue c robbed me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am d companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercie: c teach me thy statutes.

TETH

65 O Lord, thou hast delt a graciously with thy seruant according vnto thy worde.

66 Teach me good iudgement and knowledge: for I haue beleued thy commaundements.

67 Before I was afflicted, I went astray: but now I keepe thy worde.

68 Thou art good and gracious: teach me thy statutes.

69 The proude haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

70 c Their heart is fat as greafe: but my delight is in thy Lawe.

71 It is d good for me that I haue bene afflicted, that I may learne thy statutes.

72 The Lawe of thy mouth is better vnto me, then thousands of golde and siluer.

73 **T**Hin cion therefore, t ments. 74 So the reioyce, b 75 I know are right, 76 I pray fort me a seruant. 77 Let th that I may 78 Let th dealt wick ditate in t 79 Let sue they that 80 Let m tutes, that e He shewe knowledge 81 My sou lwayte for 82 Mine e When wilt 83 For I a do I not fo 84 How m ched in the f

73 **T**Hine handes haue ^a made me and fashioned mee: giue me vnderstanding therefore, that I may learne thy commaundements.

74 So they that ^b feare thee, seeing me shall reioyce, because I haue trusted in thy worde.

75 I knowe, O Lorde, that thy iudgements are right, and that thou hast afflicted mee ^c iustly.

76 I pray thee that thy mercie maye comfort me according to thy promes vnto thy seruant.

77 Let thy tender mercies come vnto mee, that I may ^e liue: for thy Law ^d is my delite.

78 Let the proud be ashamed: for they haue dealt wickedly and falsly with me: but I meditate in thy precepts.

79 Let such as feare thee ^d turne vnto me, & they that ^e know thy testimonies.

80 Let mine heart bee vpriight in thy statutes, that I be not ashamed.

^a He sheweth that there can be no true feare of God without the knowledge of his worde.

CAPH.

81 My soule ^a fainteth for thy saluation: yet I wayte for thy worde.

82 Mine eyes faile for thy promes, saying, When wilt thou comfort me?

83 For I am like a ^b bottel in the smoke: yet do I not forget thy statutes.

84 How many are the ^c dayes of thy seruant? ded in the smoke. ^c How long wilt thou afflict thy seruants?

^a Because God leaueth not his worke, that he hath begunne, he desireth a newe grace: that is, that he woulde continue his mercies.

^b When God sheweth his grace toward any, he testifieth to others that he faileth not them that trust in him.

^c *Ec. in truth.* He declareth that when he felt not Gods mercies, he was as dead.

^d That is, be comforted by mine example.

^a Though my strength faile me, yet my soul groweth and fighteth, resting still in thy word.

^b Like a skinned bottel or bladder that is pained.

d They haue
not onely op-
pressed me vio-
lently, but also
craftily con-
spired against
me.

e He assureth
himselfe, that
God will deli-
uer his, and de-
stroy such as
vnjustly per-
secute them.

f Finding no helpe in earth, he listeth vpon his eyes to heauen.

when wilt thou execute iudgement on the
that persecute me?

85 The proude haue digged pittes for me,
which is not after thy Lawe.

86 All thy commaundements are true: they
persecute me falsly: e helpe me.

87 They had almost consumed f mee vpon
the earth: but I forsooke not thy precepts.

88 Quicken mee according to thy louing
kindnes: so shall I keepe the testimonie of
thy mouth.

LAMED.

89 O Lorde, thy worde endureth for euer
in a heauen.

90 Thy trueth is from generation to gene-
ration: thou hast laid the foundation of the
earth, and it abideth.

91 They continue euen to this day by thine
ordinances: for all are thy seruants.

92 Except thy Lawe had bene my delite, I
should now haue perished in mine afflictio.

93 I will neuer forget thy precepts: for by
them thou hast quickened me.

94 I am e thine, saue me: for I haue sought
thy precepts.

95 The wicked haue wayted for me to de-
stroy me: but I will consider thy testimonies.

96 I d haue seene an ende of all perfection:
but thy commandement is exceeding large.

changeable c He proueth by effect, that he is Gods childe, because
he seeketh to vnderstand his worde. d There is nothing so perfect
in earth, but it hath an ende: onely Gods word lasteth for euer.

MEM.

97 Oh

98 By th

me wiser

99 I haue

my teach

100 I vn

because

101 I ha

euill way

102 I ha

ments: fo

103 How

mouth!

mouth.

104 By th

standing:

fallshoode.

doeth in wa

ter then ho

105 Thy

and a ligh

106 I haue

I will keep

107 I am

ken me ac

b So all t

a solemn

Gods worde

MEM.

97 Oh how loue I thy Lawe! ^a it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more ^b vnderstanding then al my teachers: for thy testimonies ^{are} my meditation.

100 I vnderstoode more then the ancient, because I kept thy precepts.

101 I haue refrayned my feete from euerie euill way, that I might keepe thy worde.

102 I haue not declined from thy iudgements: for ^c thou didest teach me.

103 How sweete are thy promises vnto my mouth! ^{yea}, more then honie vnto my mouth.

104 By thy precepts I haue gorten vnderstanding: therefore I hate all the wayes of falshood.

^{doeth inwardly instr& vs with his Spirit, we feele his graces sweeter then honie.}

^a He sheweth that we cannot loue gods word except we exercise our

selues therein and practise it. ^b Whosoer doeth submit himselfe onely to Gods word, shal not onely be safe against the practises of his enemies, but also learne more wisdom, then they that professe it, and are men of experience.

^c So then of our selues we cā do nothing: but when God

NVN.

Morning.

105 Thy word ^{is} a ^alanterne vnto my feete, and a light vnto my path.

106 I haue ^b sworne & wil performe it, that I will keepe thy righteous iudgements.

107 I am ^v rie sore afflicted: O Lord, quicken me according to thy worde.

^a Of ourselues wee are but darkenes, and cannot see, except we bee lightned with Gods worde.

^b So all the saythfull ought to bynde them selues to God by a solemne orthe and promes, to stirre vp their zeale to imbrace Gods worde.

e That is, my prayers and thanksgiving, which sacrifice Hosea calleth the calues of the lippes,

Chap. 14. ver. 2.

d That is, I am in continual danger of my life.

e I esteemed no worldly things, but made thy word mine inheritance.

108 O Lord, I beseech thee accept the e free offerings of my mouth, and teach mee thy iudgements.

109 My d soule is continually in mine hand: yet do I not forget thy Law.

110 The wicked haue layde a snare for me: but I swarued not from thy precepts.

111 Thy testimonies haue I taken as an heritage for euer: for they are the ioy of mine heart.

112 I haue applied mine heart to fulfill thy statutes alway, euen vnto the ende.

SAMECH.

a Whosoener will imbrace Gods worde a right, must abhorre all fantasies and imaginations both of himselfe and of others.

b And hinder me not to keepe the law of the Lord.

c He desireth Gods continual assistance, least he should faile in this race, which he had begun.

d The craftie practises of the

that contemne thy Lawe, shalbe brought to nought. e Which infected thy people as drosse doth the metal.

113 I hate a vaine inuentions: but thy Lawe do I loue.

114 Thou art my refuge and shielde, and I trust in thy worde.

115 b Away from me, ye wicked: for I will keepe the commaundements of my God.

116 Stablish me according to thy promises, that I may liue, and disappoynt me not of mine hope.

117 c Stay thou me, and I shalbe safe, and I will delite continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their d deceyt is vaine.

119 Thou hast taken away all the wicked of the earth like e drosse: therefore I loue thy testimonies.

120 My and I am

which

121 I haue

122 a An is good,

123 Mine saluation

124 Dea thy mercie

125 I am vnderstan monies.

126 It is they haue

127 Ther aboue gol

128 Ther most iust,

brought all then is it G sooner differ

129 Thy fore doeth

130 The en light, & g

erence, b their eyes op gine to reas

PSAL. CXIX. 26.day.

120 My flesh ^f trembleth for feare of thee, ^f Thy iudgements do not
and I am afraide of thy iudgements. ^f onely teache
me obedience, but cause me to feare, considering mine owne weak-
nes, which feare causeth repentance.

A I N.

121 I haue executed iudgement and iustice:
leau me not to mine oppressours.

122 ^a Answere for thy seruant in that which
is good, & let not the proude oppresse me. ^a Put thy selfe
betwene mine
enemies & me,

123 Mine eyes haue sayled *in waiting* for thy
saluation, and for thy iust promes. as if thou were
my pledge.

124 Deale with thy ^b seruant according to
thy mercie, and teach me thy statutes. ^b He boasteth
not that he is
Gods seruant,

125 I am thy seruant: graunt mee *therefore* vnder-
standing, that I may knowe thy testi-
monies. but hereby put
teth God in
mind, that as
he made him

126 It is ^c time for thee Lord to worke: *for*
they haue destroyed thy Law. his by his grace
so he would co-
tinue his fauor
toward him.

127 Therefore loue I thy commandements
aboue golde, yea, aboue most fine golde. ^c The Prophet
sheweth that
when the wic-
ked haue

128 Therefore I esteeme all thy precepts
most iust, and hate all false ^d wayes.

Brought all things to confusion, and Gods worde to vtter contempt,
then is it Gods time to helpe and sende remedie. ^d That is, what-
soeuer dissenteth from the puritie of thy worde.

P E.

129 Thy testimonies *are* ^a wonderful: there-
fore doeth my soule keepe them. ^a Contayning
high and secreet
mysterics, so
that I am mo-
ued with admi-
ration and re-
uerence.

130 The entrance into thy ^b wordes sheweth
light, & giueth vnderstanding to the simple. ^b The simple idiots, that submit themselves to God, haue
their eyes opened, and their mindes illuminated (so soone as they be-
gine to reade Gods worde.

c My zeale toward thy word was so great.

d He sheweth what ought to be the zeale of Gods children, when they see his word commanded.

a We cannot cōfesse God to be righteous, except we liue vprightly and truly, as hee hath cōmanded *Psal. 69. 9.*

iohn. 2. 17.

b Golde hath need to be firmed, but thy word is perfection it selfe.

c This is the true triall, to prayse God in aduersitie.

d So that the life of mā with out the knowledge of God is death.

131 I opened my mouth and **c** panted, because I loued thy commaundements.

132 Looke vpon me and be merciful vnto me, as thou vsest to do vnto those that loue thy Name.

133 Direct my steps in thy worde, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppression of me, and I will keepe thy precepts.

135 Shewe the light of thy countenance vpon thy seruant, and teache mee thy statutes.

136 Mine eyes gush^d out with riuers of water, because they keepe not thy Law.

TS ADD I.

137 Righteous art thou, O Lord, and iust are thy iudgements.

138 Thou hast commanded **a** iustice by thy testimonies and trueth especially.

139 ***** My zeale hath euen consumed mee, because mine enemies haue forgotten thy wordes.

140 Thy worde is proued **b** most pure, and thy seruant loueth it.

141 I am **c** small and despised: yet do I not forget thy precepts.

142 Thy righteousness is an euerlasting righteousness, and thy Law is trueth.

143 Trouble and anguish are come vpon me: yet are thy commaundements my delite.

144 The righteousness of thy testimonies is euerlasting: grant me vnderstanding, and I shall **d** liue.

KOPH.

145 I haue heard many statutes.

146 I can keepe thy commandments.

147 I pray for thee: for I am afflicted.

148 Mine eyes are continually to meditation.

149 Hearken to my voice, O Lord: for thy kindness is great.

150 Thy malice is great.

151 Thou hast commanded thy statutes.

152 I have testified thy statutes for euer.

Gods word oppressed.

153 Behold, for I have heard thy voice.

154 Pleaseth me to do thy commandments.

155 Saluation is in thy commandments, because they quicken me.

156 Great is thy mercy, O Lord: for thou hast quickened me.

157 My prayer is not hid from thee, O Lord: for thou hast quickened me.

158 My prayer is not hid from thee, O Lord: for thou hast quickened me.

PSAL. CXIX.

26.day.

K O P H.

Euening.

145 I haue ^a cryed with my whole heart :
heare me, O Lord, and I will keepe thy sta-
tures.

146 I called vpon thee : saue me, and I will
keepe thy testimonies.

147 I preuented the morning light, & cri-
ed: for I wayted on thy worde.

148 Mine eies ^b preuent the night watches
to meditate in thy worde.

149 Heare my voice according to thy louing
kindnes: O Lorde, quicken me according
to thy ^c iudgement.

150 They drawe neere, that followe after
^c malice, and are farre from thy Lawe.

151 Thou art neere, O Lorde: for all thy
commandements are true.

152 I haue knowne long since ^d by thy te-
stimonies, that thou hast established them
for euer.

^a He sheweth
that all his af-
fections and
whole heart
were bent to
godward for to
haue helpe in
his dangers.

^b He was more
earnest in the
studie of Gods
word, then they,
that kept the
watch, were in
their charge.

^c Or, custome.
He sheweth
the nature of
the wicked to
be to persecute
against their
conscience.

^d His sayth is
grounded vpon
his children be

Gods worde, that he woulde euer be at hande when
oppressed.

R E S H.

153 Behold mine affliction, and deliuer me:
for I haue not forgotten thy Law.

154 Plead my cause, and deliuer me: quic-
ken me according vnto thy ^a worde.

155 Saluation is farre from the wicked, be-
cause they seeke not thy statutes.

156 Great are thy tender mercies, O Lord:
quicken me according to thy ^b iudgements.

157 My persecutours and mine oppressours
are manie: yet do I not swarne from thy

^a For without
Gods promise
there is no
hope of deli-
uerance.

^b According to
thy promise
made in thy Law,
which because
of wicked lack,
they can haue
no hope of
saluation.

P.iiii.

testimonies.

^c My zeale consumed me, whē I saw their malice & cōtempt of thy glorie.
^d It is a sure signe of our adoption, when we loue the Law of God.
^e Since thou first promisedst,

testimonies.

158 I saw the transgressours and was ^c grieved, because they kept not thy worde.

159 Consider, O Lord, how I ^d loue thy precepts: quicken me according to thy louing kindnes.

160 The ^ebeginning of thy worde is trueth, and all the iudgements of thy righteousness endure for euer.

^a The threatenings and persecutions of priences could not cause me to shrink to confesse thee, whom I more feare then mē.
^b That is, often and sundrie times.

^c For their cōscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrarie.

^d He sheweth that we must first haue faith, before we can worke and please God.

euē to the ende all thy sayings are true.

SCHIN

161 Princes haue ^a persecuted me without cause, but mine heart stood in awe of thy wordes.

162 I reioyce at thy worde, as one that findeth a great spoyle.

163 I hate falshood and abhorre it, but thy Lawe do I loue.

164 ^b Seuen times a day do I prayse thee, because of thy righteous iudgements.

165 They, ^c that loue thy Lawe, shall haue great prosperitie, and they shall haue none hurt.

166 Lord, I haue ^d trusted in thy saluation, and haue done thy commandements.

167 My soule hath kept thy testimonies: for I loue them exceedingly.

168 I haue kept thy precepts and thy testimonies: ^e for all my wayes are before thee.

^e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

TAV.

169 Let my complaint come before thee, O Lorde,

Lorde, and
 ding vnto
 170 Let
 and deliue
 171 My
 thou hast
 172 My
 for all thy
 173 Let
 chosen thy
 174 I haue
 and thy L
 175 Let
 and thy d
 176 I haue
 seeke thy
 command

1 The praye
 pories of
 lament et
 7 VVho
 and conti

1 I Calle
 and h
 2 Deliu
 lips, and fro
 3 What de
 vnto thee?

reousnes sake
 doing. e He
 their owne d

PSAL. CXX.

27. day.

Lord, and giue me vnderstanding, ^a according vnto thy word.

170 Let my supplication come before thee, and deliuer me according to thy promises.

171 My lippes shall ^b speake prayse, when thou hast ^c taught me thy statutes.

172 My tongue shall intreate of thy worde: for all thy commandements are righteous.

173 Let thine hand helpe me: for I haue chosen thy preceptes.

174 I haue longed for thy saluatiō, O Lord, and thy Law is my delite.

175 Let my soule liue, & it shal praise thee, and thy ^d iudgements shall helpe me.

176 I haue ^e gone astray like a lost sheepe: seeke thy seruant, for I do not forget thy commandements.

PSAL. CXX.

Morning.

The prayer of Dauid being vexed by the false reports of Sauls flatterers: s And therefore he lamenteth his long abode among those infidels, 7 VVho were giuen to all kinde of wickednes and contention.

A song of ^a degrees.

1 I Called vnto the Lord in my ^b trouble, and he heard me.

2 Deliuer my soule, O Lorde, from lying lips, and from a deceitful tongue.

3 What doeth ^c deceitfull tongue bring vnto thee? or what doeth it auayle thee?

troules sake, yet it is a great grief to the flesh to heare euill for well doing. c He assured him self that God would turne their craft to their owne destruction.

^a As thou hast promised to be ^y scholemaster vnto al them, that depende vpon thee.

^b The worde signifieth to powre forth continually.

^c Al his praier, & desire is, to profit in the word of God.

^d That is, thy prouident care ouer me, and wherewith thou wilt iudge mine enemies.

^e Being chased to and fro by mine enemies, and hauing no place to rest in

^a That is, consoling vs ^y tune and rising in singing.

^b Albeit ^e children of God ought to reioyce whe they suffer for righteousness sake.

d He sheweth
that there is
nothing so
sharpe to
pearce, nor so
hote to set on
fire as a slande-
rous tongue.
e These were
people of Ara-

bia, which came of Iaphet, Gene. 10. 3. f That is, of the Ismaelites.
g He declareth what he meaneth by Meshech, and Kedar: to wit,
the Ismaelites, which had degenerate from their godly fathers and ha-
ted and contended against the faithfull.

PSAL. CXXI.

1 This Psalme teacheth that the faithfull ought
onely to looke for helpe at God, 7 Who on-
ly doeth maintaine, preserue and prosper his
Church.

A Song of degrees.

1 I Will lift mine eyes vnto the moun-
taines, from whence mine helpe shall
come.

2 Mine helpe cometh from the Lorde,
which hath made the ^a heauen & the earth.

3 He will not suffer thy foote to slippe: for
he that keepeth thee, will not ^b slumber.

4 Beholde, he that keepeth Israel, wil ney-
ther slumber nor sleepe.

5 The Lord is thy keeper: the Lorde is thy
shadowe at thy right hande.

6 The sunne shall not ^c smite thee by day,

1 Or, about the
mountaines: mean-
ing, that there
is nothing so
high in this
world, wherein
he can trust, but
only in God.

a He accuseth
mans ingrati-
tude, which ca-
not depende on
Gods power.

b He sheweth that Gods providence not onely watcheth ouer his
Church in generall, but also ouer euery member thereof. c Ney-
ther heate nor colde, nor any incommoditie shalbe able to destroye
Gods Church: albeit for a time they may molest it.

not

nor the mo-
7 The Lo-
cull: he sh-
8 The Lo-
and thy co-
for euer.

1 David rei-
that God
placed hi-
gineth th-
peritie of
7 A

1 I^a Reie-
will go

2 Our b-
rusalem.

3 Ierusal-
compact

4 Where
of the Lor-

me to Isra-

5 For the
ruen the th-

6 Pray fo-
prosper th-

7 Peace
nie with

d All the s-
there. e I-
is a figure o-
both withi-

nor the moone by night.

7 The Lord shall preserue thee from all euill: he shall keepe thy soule.

8 The Lord shall preserue thy ^dgoing out, and thy comming in from henceforth and for euer.

^d Whatsoener thou doest enter prise, shall haue good successe.

PSAL. CXXII.

¹ David reioyceth in the name of the faithfull, that God hath accomplished his promes, and placed his Arke in Zion. ⁵ For the which he giueth thanks, ⁸ And prayeth for the prosperitie of the Church.

[¶] A song of degrees, or Psalme of David.

1 ^a Reioiced, when they said to me, Wee will go into the house of the Lord.

2 Our ^b secte shal stand in thy gates, O Ierusalem.

3 Ierusalem is builded as a citie, that is compact together in it selfe:

4 Whereunto ^d the tribes, ^{euen} the tribes of the Lord go vp according to the testimonie to Israel, to praise the Name of the Lord.

5 For there are thrones set for iudgement, ^{euen} the thrones of the house of ^e Dauid.

6 Pray for the peace of Ierusalem: let them prosper that loue thee.

7 Peace be within thy ^f walles, and prosperitie within thy palaces.

^a He reioiceth that God had appoynted a place, where [¶] Arke should stil remaine.

^b Which were wont to waier to and fro, as the Arke remoned.

^c By the artificial iouning & beutie of the houses, he meaneth the concord, and loue that was betwene the citizens.

^d All the tribes according to Gods couenant shall come and praye there. ^e In whose house God placed the throne of Iustice, & made it a figure of Christes kingdome. ^f The fauour of God prosper thee both within and without.

8 For

g Not only for
mine own sake
but for all the
faithfull.

8 For my 8 brethren and neighbours sake
I will wish thee now prosperitie.

9 Because of the House of the Lorde our
God, I will procure thy welth.

PSAL. CXXIII.

1 *A prayer of the faithful, which were afflicted
either in Babylon or under Antiochus by the
wicked worldlings and contemners of God.*

A song of degrees.

a He compareth
the condition
of the godly to
seruants that
are destitute of
al helpe, assu-
ring that when
al other helpes
faile, God is e-
uer at hande
and like him-
selfe.

b He declareth
that when the
faithfull are so
full, that they

can no more endure the oppressions, and scornings of the wicked;
there is alway helpe aboue, if with hungrie desires they call for it.

1 I Lift vp mine eyes to thee, that dwellest
in the heauens.

2 Behold, as the eys of a seruants looke vn-
to the hand of their masters, and as the eys
of a maiden vnto the hande of her mystres:
so our eies waite vpon the Lord our God yn-
tyll he haue mercie vpon vs.

3 Haue mercy vpon vs, O Lorde, haue mer-
cie vpon vs: for we haue b suffred to much
contempt.

4 Our soule is filled to full of the mocking
of the welthie, and of the despitefulness of
the proude.

PSAL. CXXIII.

1 The people of God, escaping a great peril, do ac-
knowledge them selues to be deliuered, not by
their owne force, but by the power of God. 4
They declare the greatnes of the peril, 6 And
praise the Name of God.

*A song of degrees or Psalm
of David.*

1 If

1 If the I
(may I

2 If the I
when men

3 They h
when their

4 Then th
streamc ha

5 Then h
our soule.

6 Prayse
uen vs: a

7 Our so
of the d fr

8 Our hel
which hath

red them, d
the faithful,

1 He describ
their affl

5 And t

1 They
moun

ued, but ren

2 A the
for the Lo

forth and

3 For the
b Though G

brave wicke
should drue

1 If the Lord had not bene on our side,
(may Israel now say)

2 If the Lorde had not bene on our side,
when men rose vp against vs,

3 They had then swallowed vs vp b quicke,
when their wrath was kindled against vs.

4 Then the c waters had drowned vs, & the
streame had gone ouer our soule:

5 Then had the swelling waters gone ouer
our soule.

6 Prayed be the Lord, which hath not gi-
uen vs a pray vnto their teeth.

7 Our soule is escaped, euen as a birde out
of the d snare of the fowlers: the snare is
broken and we deliuered.

8 Our helpe is in the Name of the Lorde,
which hath made heauen and earth.

red them. d For the wicked did not onely furiously rage against
the faithful, but craftily imagined to destroy them.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in
their affliction, 2. And desireth their welth,

3 And the destruction of the wicked.

A Song of degrees.

1 They that trust in the Lorde, shall be as
mount Zion, which cannot be a remo-
ued, but remayneth for euer.

2 A the mountaines are about Ierusalem:
so the Lorde about his people from hence-
forth and for euer.

3 For the b rod of the wicked shall not rest

b Though God suffer his to be vnder the crosse, lest they should im-
brace wickednes, yet this crosse shall not so rest vpon them, that it
should drue them from hope.

a He sheweth
that God was
readie to helpe
at neede, and
that there was
none other way
to be saued,
but by his only
meanes.

b So vnable
were we to re-
sist.

c He vseth
most proper si-
militudes to
expresse the
great danger
that y church
was in, and out
of the which
God miracu-
lously deliue-

a Though the
world be sub-
iect to mutati-
ons, yet y peo-
ple of God shal
stand sure and
be defended
by Gods promi-
sences.

PSAL. CXXVI. 37. day.

on the lot of the righteous, lest the righteous put forth their hand vnto wickednes.

c He desireth God to purge his Church frō hypocrites and such as haue no zeale of the truth.

4 Do wel, O Lord, vnto those that be good and true in their hearts.

5 But these that turne aside by their crooked wayes, them shall the Lorde leade with the workers of iniquitie: but peace shall vpon Israel.

PSAL. CXXVI. Evening.

1 This Psalm was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was wonderfull after the seuentie yeres of captiuitie forspoken by Ieremie, chap. 25. 12. and 29. 10.

2 A song of degrees or Psalm of David.

a Their deliuerance was as a thing incredible, and therefore toke away al excuse of ingratitude.

b He sheweth how the godly ought to reioyce, whē God gathereth his Church or deliuereth it.

c If the infidels confesse Gods wonderfull

1 **W**hen the Lorde brought againe the captiuitie of Zion, we were like them that a dreame.

2 Then was our mouth b filled with laughter, and our tongue with ioye: then sayde they among the c heathen, The Lorde hath done great things for them.

3 The Lord hath done great things for vs, whereof we reioyce.

4 O Lord, bring agayne our captiuitie, as the d riuers in the South.

5 They that sow in teares, shal reape in ioy.

6 They went weeping & caried e precious

worke, the faithfull can neuer shew themselues sufficiently thankfull. d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilkynes and barren places. e That is, seede which was scarce and deare: meaning, that they which trusted in Gods promes to returne, had their desire.

seede

seede: but bring their

1 He sheweth both domine more prou haue christ and gift

1 Except labo

the Lord k

eth in vain

3 It is in

lye downe

rowe: but h

loured.

3 Behold

the Lord,

warde.

4 As are

strong ma

5 Blessed

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Gods blessi

to stoppe th

ciously acc

PSAL. CXXVII. 27.day.

seede: but they shall returne with ioye and bring their sheaues.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domestical and political standeth by Gods mere providence and blessing, 3 And that to haue children well nurtred is an especiall grace and gift of God.

A Song of degrees or Psalme of Salomon.

- 1 Except the Lord ^abuyld the house, they labour in vaine that builde it: except the Lord kepe the ^bcitie, the keeper watcheth in vaine.
- 2 It is in vaine for ^cyou to rise early, and to lye downe late, and eate the bread ^dof sorrow: but he will surely giue ^erest to his beloued.
- 3 Behold, children are the inheritance of the Lord, and the fruit of the wombe his rewarde.
- 4 As are the arrowes in the hand of the strong man: so are the ^fchildren of youth.
- 5 Blessed is the man, that hath his quier full of them: for they ^gshal not be ashamed, when they speake with their enemies in the gate.
- ^a That is, gouerne and dispose all things pertyning to the familie.
- ^b The publike estate of the comon welth.
- ^c Which watch and ward, and are also magistrates, and rulers of the citie.
- ^d Either that, which is gotten by hard labor, or eaten with grief of mind.
- ^e Not exempting them from labour, but making their labours comfortable, and as it were a rest.
- ^f That is, endowed with strength and vertues from God: for these are signes of Gods blessings, and not the number.
- ^g Such children shalbe able to stoppe their aduersaries mouthes, when their godly lyfe is maliciously accused before iudges.

PSAL.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them onely that feare the Lord, and walke in his wayes.

¶ A song of degrees.

a God appro-
neth not our
life, except it
be reformed,
according to
his word.

b The worlde
esteemeth the
happie, which
liue in wealth,
and idlenes:
but the holy
Ghost appro-
neth the best,
that liue of the
meane profit
of their la-
bours.

c Because gods
faueur appea-
reth in none

outward thing more then in increase of children, he promiserh to en-
riche the faithfull with this gift. d Because of the spirituall bles-
sing, which God hath made to his Church, these temporall thinges
shalbe granted. e For except God blessed his Church publicly,
this private blessing were nothing.

1 BLESSED is euerie one that feareth the
Lorde and walketh in his ^a wayes.

2 When thou eatest the labours of thine
b hands, thou shalt be blessed, and it shalbe
well with thee.

3 Thy wife shalbe as the fruitefull vine on
the sides of thine house, and thy ^c children
like the oliue plantes rounde about thy
table.

4 Lo, surely thus shall the man be blessed,
that feareth the Lord.

5 The Lord out of Zion shall ^d blesse thee,
and thou shalt see the wealth of ^e Ierusa-
lem all the dayes of thy life.

6 Yea, thou shalt see thy childrens childre,
and peace vpon Israel.

PSAL. CXXIX.

1 Hee admonisheth the Church to reioyce
though it be afflicted. 4 For by the righte-
ous Lord it shalbe deliuered, 6 And the
enemies for al their glorious shewe, shall sud-
denly be destroyed.

¶ A song of degrees.

1 They

1 They
from

2 They
my youth

gainst me

3 The
made

4 But the
cordes of

5 They
& turned

6 They
toppes, wh

forth.

7 Where
neither th

8 d Nei
bleising o

bleffe you

high, and as
heare of C

mitie. d

1 The peop
series d

They co

mercies.

1 Ovt
led

2 Lord,
attend to

PSAL. Cxxix. Cxxx. 27. day.

- 1 They haue often times afflicted mee from my youth (may ^a Israel now say)
- 2 They haue oftentimes afflicted me from my youth: but they could not preuaile against me.
- 3 The plowers plowed vpon my backe, & made long furrowes.
- 4 But the ^b righteous Lord hath cut the cordes of the wicked.
- 5 They that hate Zion, shalbe al ashamed & turned backward.
- 6 ^c They shalbe as the grasse on the house toppes, which withereth afore it commeth forth.
- 7 Wherof the mower filleth not his hād, neither the glainer his lap:
- 8 ^d Neither they, which go by, say, The blessing of the Lorde be vpon you, or, Wee blesse you in the Name of the Lord.

^a The Church now afflicted ought to remember, howe her condition hath euer bene such from the beginning: to be molested most grieuouſly by the wicked: yet in time it hath euer bene deliuered.

^b Because God is righteous, he cannot but plague his aduersaries, and deliuer his, as oxen out of the plowe.

^c The enemies ^y list them selues most

high, and as it were approach nere to the sunne, are consumed with ^y heate of Gods wrath, because they are not grounded in godly humilitie. ^d That is, ^y wicked shal perish & none shal passe for them.

PSAL. CXXX.

- 1 The people of God from their bottomlesse miseries do crie vnto God, and are heard.
- 2 They confesse their sinnes and flee vnto Gods mercie.

A song of degrees.

- 1 Ovt of the ^a deepe places haue I called vnto thee, O Lord.
- 2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

^a Being in great distresse and sorowe.

Qi.

3 If

PSAL. CXXXI.

27. day.

b He declareth that we cannot be iust before God, but by forgiveness of finnes.

c Because of nature thou art mercifull: therefore the faithfull reuerence thee.

d He sheweth to whome the mercie of God doth appertain: to Israel, y^e is, to Church, and not to the reprobate.

3 If thou, O Lord, straitly markest iniquities, O Lord, ^b who shal stand?

4 But mercy ^{is} with thee, that thou ^c maist be feared.

5 I haue waited on the Lord; my soule hath waited, & I haue trusted in his word.

6 My soule waiteth on the Lord more the morning watch watcheth for the morning.

7 Let Israel waite on the Lord: for with the Lord ^{is} ^d mercie, and with him ^{is} great redemption.

8 And he shall redeme Israel from all his iniquities.

PSAL. CXXXI.

1 *David charged with ambition and greedy desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men, what they should do.*

A song of degrees, or Psalme of David.

a He setteth forth his great humilitie, as an example to all rulers and gouernours.

b Which passe the measure & limits of his vocation.

c He was void of ambition & wicked desires

1 **L**orde, ^a mine heart is not hautie, neither are mine eies lofty, neither haue I walked in great ^b matters and hid from me.

2 Surely I haue behaued my self, like one wained from his mother, and kept silence: I am in my selfe as one that is ^c wained.

3 Let Israel waite on the Lord fro hence forth and for euer.

PSAL. CXXXII. Morning.

1 *The faithfull, gromning on Gods promes made vnto David, desire that he would establish this*

serm.

same, build forepo

1 **L**orde, ^a af

2 Who vnto the

ing,

3 I ^b w of mine h bed,

4 Nor su eye lids to

5 Vntil I an habitakob.

6 Loe, w found it in

7 We wi worship be

8 Arise, O and the Ar

9 Let thy oufnes, and

office, presence, remaine in E but after we which was b lyles. like should r thy grace both

PSAL. CXXXII. 28.day.

same, both as touching his posteritie and the building of the Temple, to pray there as was foretold, Deut. 12 5.

A song of degrees.

1 **L**ord e: remember David with all his affliction.

2 Who sware vnto the Lord, and vowed vnto the mightye **G O D** of Iaakob, saying,

3 I **b** will not enter into the tabernacle of mine house, nor come vpon my palet or bed,

4 Nor suffer mine eyes to sleep, nor mine eye lids to slumber.

5 Vntil I find out a place for the **e** Lord, an habitation for the mightie *God* of Iaakob.

6 Lo, we heard of it in **d** Ephrathah, and found it in the fieldes of the forest.

7 We will enter into his tabernacles, and worship before his foote stoole.

8 Arise, O Lord, to come into thy **e** rest, thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousness, and let thy Saintes reioyce.

a That is, with how great difficulty he came to the kingdom, and with how great zeale and care he went about to builde thy Temple.

b Because the chiefe charge of the King was to set forth Gods glorie, i.e. sheweth, that he could take no rest, neither would go about any worldly thing, were it neuer so necessarie, before he had executed his

office. **e** That is, the Arke, which was a signe of Gods presence.

d The common brute was that the Arke should remaine in Ephrathah: that is, in Beth-lehem a plentiful place: but after we perceined that thou wouldst place it in Ierusalem, which was baren as a forest and compassed about onely with hylls.

e That is, Ierusalem, because that afterward his Arke should remoue to none other place. **f** Let the effect of thy grace both appeare in the Priests and in the people.

g As thou first
madeſt promes
to Dauid, ſo
continue it to
his poſteritie,
that whatſoe-
uer they ſhall
aſke for their
people, it may
be graunted.
h Becauſe this
cannot be ac-
complished
but in Chriſt,
it ſolloweth
that the pro-
mes was ſpiri-
tuall.

i Meaning, for
his owne ſake,
and not for the
plentiſulnes of
the place : for
he promiſeth
to bleſſe it, de-
claring before
that it was
baren.

k That is, with
my protection,

whereby they ſhalbe ſafe. l Though his force for a time ſeemed
to be broken, yet he promiſeth to reſtore it.

10 For thy ſeruant Dauids ſake reſuſe
not the face of thine Anointed.

11 The Lord hath ſworne in trueth vnto
Dauid, and he will not ſhrinke from it, ſay-
ing, Of the fruite of thy body will I ſet vp
thy throne.

12 If thy ſonnes keepe my couenant, and
my testimonies, that I ſhall teach them,
their ſonnes alſo ſhall ſit vpon thy throne
for euer.

13 For the Lord hath choſen Zion, & lo-
ued to dwell in it, ſaying,

14 This is my reſt for euer : here will I
dwell, for I haue a delight therein.

15 I will ſurely bleſſe her vitales, & wil ſa-
tisfie her poore with bread,

16 And wil clothe her Priests with ſalu-
tion, and her Saintes ſhall ſhout for ioy.

17 There will I make the horn of Da-
uid to bud : for I haue ordeined a light for
mine Anointed.

18 His enemies will I clothe with ſhame,
but on him his crowne ſhall florish.

PSAL. CXXXIII.

1 This Pſalme containeth the commendation of
brotherly amitie among the ſeruants of God.

¶ A ſong of degrees or Pſalme
of Dauid.

1 Beholde, howe good and howe come-
ly a thing it is, brethren to dwell euen
togeth-

togeth

2 It is

vpon th

the bear

went do

ments :

3 And

falleth v

d there t

life for e

ſheweth k

b The oyn

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the plenti

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1 Hee e

Temple,

1 Beho

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2 Liſt v

& praiſe m

3 The L

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viſed to pra

1 Hee exho

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lous wor

PSAL. CXXXIIII. 28.day.

together.

2 It is like to the precious ^b oyntment vpon the head, that runneth downe vpon the beard, *euē* vnto Aarons beard, which went downe on the border of his garments :

3 And as the dewe of ^c Hermon, which falleth vpon the mountaines of Zion: for ^d there the Lord appointed the blessing & life for euer.

sheweth by these similitudes the commoditie of brotherly loue. ^b The oyntment was a figure of the graces, which come from Christ the head vnto his Church. ^c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. ^d Where there is such concorde.

^a Because the greatest part were against David, though some fauoured him, yet when he was established King, at length they ioyned al together like brethren: and therefore he

PSAL. CXXXIIII.

1 Hee exhorteth the Leuites, watching in the Temple, to praise the Lord.

A song of degrees.

1 BEhold, praise ye the Lord, all ye ^a seruants of the Lorde, ye that by night stand in the house of the Lord.

2 Lift vp your ^b hands to the Sanctuarie, & praise the Lord.

3 The Lord, that hath ^c made heauen & earth, blesse thee out of Zion.

^a Ye ^y are Leuites & chiefly appointed to this office. ^b For their charge was not onely to keepe the Temple, but to pray

there & to giue God thanks. ^c And therefore hath all power, blesse thee with his Fatherly loue declared in Zion. Thus the Leuites vied to praise the Lord, and blesse the people.

PSAL. CXXXV.

1 Hee exhorteth all the faithfull, of what estate soeuer they be, to praise God for his marvellous workes, 12 And specially for his gra-

Q.iii.

ces

ces toward his people, wherein he hath declared his maiestie, 15 To the confusion of all idolaters, and their idoles.

¶ Praise ye the Lord.

1 PRAISE the Name of the Lord: ye seruants of the Lord, praise him.

2 Ye that stand in the^a House of the Lord, and in the^b courtes of the House of our God,

3 Praise ye the Lord: for the Lord is good: sing praises vnto his name: for it is a comely thing.

4 For the Lord hath^c chosen Iaakob to him selfe, and Israel for his chiefe treasure.

5 For I know that the Lord is great, and that our Lords is aboue all gods.

6 Whatsoeuer pleased the Lorde, that^d did he in heauen and in earth, in the sea, and in all the depths.

7 He bringeth vp the cloudes from the endes of the earth, and maketh the^e lightnings with the raine: he draweth forth the wind out of his treasures.

8^{*} He smote the first borne of Egypt both of man and beast.

9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh and vpon all his seruants

10^{*} He smore many nations, and slewe mightie Kings:

11 As Sihon King of the Amorites, and Og King

^a Ye Leuites that are in his Sanctuarie.

^b Meaning the people: for the people and Leuites had their courtes, which were places of the Temple separate.

^c That is, hath freely loued the posteritie of Abraham.

^d He ioyneth Gods power with his wil, to the intent that we should not separate them: & hereby he willeth Gods people to depend on his power, which he cōfirmeth by examples.

Jer. 10. 13.

Exod. 12. 29.

Nomb. 21. 24.

34.

King of Canaan
12 And
tance,
people.
13 Thy
O Lord
tion to
14 For
be paci
15 The
and go
handes
16 Th
they ha
17 The
is there
18 Th
them: /
19 Pra
praise th
20 Pra
that sea
21 Pra
dweller
Lord.

1 Am
vnto
all th
gimesh

PSAL. CXXXV. 28.day.

King of Eafhan, and all the kingdomes of Canaan:

12 And ^e gaue their land for an inheritance, *euen* an inheritance vnto Israel his people.

13 Thy Name, O Lord, *endureth* for euer: O Lord, thy remembrance *u* from generation to generation.

14 For the Lord will *f* iudge his people, & be pacified towards his feruants.

15 The *g* idoles of the heathen *are* filuer and golde, *euen* the worke of mennes handes.

16 They haue a mouth, and fpeake not: they haue eyes and fee not.

17 They haue eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like vnto them: *fo* are all that trust in them.

19 Praise the Lord, yee house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord, ye house of Leui: yee that feare the Lord, praise the Lord.

21 Praised *be* the Lord out of Zion, which dwelleth in Ierusalem. Praise ye the Lord.

^e He sheweth what fruite the

godly cōcience

of gods power,

whereby they

see how he de-

stroyeth his e-

nemies, and de-

liuereth his

people.

ⁱ That is, go-

uerne and de-

fend his peo-

ple.

^g By shewing

what punish-

ment God ap-

pointeth for

the heathen i-

dolaters, he

warneth his

people to be-

ware the like

offence, seeing

that idoles

haue neither

power nor life,

and that their

deliuerance

came not by

idoles, but by

the mightie

power of God,

reade Psal. 113

vers. 4.

PSAL. CXXXVI. Euening.

1 *Amoſt* earnest exhortation to giue thankes vnto God for the creation and gouernance of all things, which standeth in confessing that he giueth vs all of his meere liberalitie.

Q.iii.

1 Praise

a By this repetition he sheweth that the least of Gods benefits binde vs to thanksgiving: but chiefly his mercie, which is principally declared towards his Church,

b This was a common kinde of thanksgiving, which y whole people vsed, when they had received any benefite of God, as 2. Chro. 7 6. & 20. 11. meaning that God was not onely mercifull to their fathers, but also continued y same to their posteritie.

c Gods mercifull prouidence toward man appeareth in all his creatures; but chiefly in that y he deliuered his church from y thraldome of their enemies.

d In doing such a worke as was neuer done before, nor that any other could do.

1 PRAISE ye the Lord, because he is good: for his ^a mercy endureth for euer.

2 Praise ye the God of gods: for his mercy endureth for euer.

3 Praise ye the Lorde of lordes: for his mercy endureth for euer:

4 Which onely doth great wonders: for his mercy endureth for euer:

5 Which by his wisdom made the heauens: for his mercy endureth for euer:

6 Which hath stretched out the earth vpon the waters: for his ^b mercy endureth for euer:

7 Which made great lights: for his mercy endureth for euer:

8 As the sunne to rule the day: for his mercy endureth for euer:

9 The moone and the starres to gouerne the night: for his mercy endureth for euer:

10 Which smote Egypt with their first borne (for his mercy endureth for euer):

11 And ^c brought out Israel from among them (for his mercy endureth for euer)

12 With a mightie hand and ^d stretched out arme: for his mercy endureth for euer:

13 Which diuided the red Sea in two parts: for his mercy endureth for euer:

14 And made Israel to passe through the middes of it: for his mercy endureth for euer:

d In doing such a worke as was neuer done before,

15 And
in the re
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16 Whi
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17 Wh
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18 And
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19 As S
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25 Whi
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Chalde

PSAL. CXXXVI.

28.day.

15 And ouerthrew Pharaoh and his hoste
in the red Sea: for his mercie *endureth* for
euer:

16 Which led his people through the wil-
dernes: for his mercie *endureth* for euer:

17 Which sinote great Kings: for his mer-
cie *endureth* for euer:

18 And slew mightie Kings: for his mer-
cie *endureth* for euer:

19 As Sihon King of the Amorites: for his
mercie *endureth* for euer:

20 And Og King of Bashan: for his mer-
cie *endureth* for euer:

21 And gaue their lande for an heritage:
for his mercie *endureth* for euer:

22 Euen an heritage vnto Israel his ser-
uant: for his mercie *endureth* for euer:

23 Which remembred vs in our base e-
state: for his mercie *endureth* for euer:

24 And hath rescued vs from our opres-
sours: for his mercie *endureth* for euer:

25 Which giueth foode to all flesh: for
his mercie *endureth* for euer.

26 Praise ye the God of heauen: for his
mercie *endureth* for euer.

e Where for
the space of
fourtie yeres
he shewed in-
finite and most
strange won-
ders.

f Declaring
thereby that
no power nor
authoritie was
so deare vnto
him, as y loue
of his Church.

g In our grea-
test affliction &
slauerie, when
we looked for
nothing lesse
then to haue
had any suc-
cour.

h Seeing that
God provideth
euen for the

bestes: much more hath he care ouer his. i Seeing that all ages
haue had most playne testimonies of Gods benefites.

PSAL. CXXXVII.

1 The people of God in their banishment seeing
Gods true religion decaye, lined in great an-
guish and sorrow of heart: the which grieve the
Chaldeans did so little pitie, & That they ra-
ther

ther increased the same dayly with tauntes, reproches & blasphemies against God. 7 VVherfore the Israelites desire God, first to punish the Edomites, who prouoked the Babylonians against them, 8 And moued by the Spirit of God, prophesie the destructiō of Babylon, where they were handled so tyrannously.

a That is, we abode a long time: and albeit that the country was pleasant, yet could it not stay our teares, nor turn vs from the true seruice of our God.

b To wit, of that country. c The Babylonians spake thus in mocking vs, as though by our silence we should signifie that we hoped no more in God.

d Albeit the faithfull are touched with

their particular griefes, yet the common sorowe of the Church is most grieuous vnto them, and are such as they can not but remember and lament. e The decay of gods religion in their country was so grieuous, y^e no ioy could make them glad, except it were restored. f According as Ezekiel 25. 12. & Ieremie 49. 7. prophesied: and Obadiah, vers. 10. sheweth that the Edomites, which came of Esau, conspired with the Babylonians against their brethren and kinsfolke. g When thou didst visite Ierusalem.

1 BY the ryuers of Babel we^a sate, and there we wept, when wee remembered Zion.

2 Wee hanged our harpes vpon the wilowes in the middes^b thereof.

3 Then they that led vs captiues, c^e required of vs songs and mirth, when we had hanged vp^c our harpes, saying, Sing vs one of the songs of Zion.

4 How shall we sing, said we, a song of the Lord in a strange land?

5 d If I forget thee, O Ierusalē, let my right hand forget to play.

6 If I do not remember thee, let my tōgue cleaue to the roofe of my mouth: yea, if I preferre not Ierusalem to my^e chiefe ioye.

7 Remember the children of f Edom, O Lorde, in the g daye of Ierusalem, which

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1 David
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confesse th
promes.

said,

PSAL. CXXXVIII. 28 day.

8 O daughter of Babel, worthie to bee destroyed, blessed shall he be that rewardeth thee, as thou hast serued vs.

9 Blessed shall he be that taketh & dasheth thy children against the stones.

moned to fight against Babylon: but God vsed them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 David with great courage praiseth the goodness of God toward him, the which is so great, 4 That it is known to forein princes, who shall praise the Lord together with him. 6 And he is assured to haue like comfort of God in the time following, as he hath had heretofore.

A Psalme of David.

1 I wil prayse thee with my whole heart: ^a ^{euen} before the ^a goddes will I prayse thee.

2 I will worship toward thine holy ^b Temple and prayse thy Name, because of thy louing kindnes & for thy trueth: for thou hast magnified thy Name aboue all things by thy word.

3 When I called, then thou heardest me, & hast ^c increased strength in my soule.

4 All the ^d Kings of the earth shall prayse thee, O Lorde: for they haue heard the wordes of thy mouth.

5 And they shall sing of the wayes of the

me against mine outward and inward enemies. ^d Al the world shall confesse that thou hast wonderfully preserved me, & performed thy promes.

^h He alludeth to Isaies prophesie chap. 13 & 16. vers. promising good successe to Cyrus and Darius, whom ambitio

^a Euen in the presence of Angels and of them that haue autoritie among men.

^b Both the Temple and ceremoniall seruice at Christs comming were abolished: so y now God will be worshipped onely in spirite and truth.

^c Thou hast strengthened

Lorde,

PSAL. CXXXIX. 29.day.

lorde, because the glorie of the Lorde is great.

^e Distance of place can not hinder God to shew mercie to his, & to iudge the wicked, though they thinke that he is farre of.

^f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the ende.

6 For the Lorde is high: yet he beholdeth the lowly, but the proude he knoweth farre of.

7 Though I walke in the middes of trouble, yet wilt thou reuiue mee: thou wilt stretch forth thine hande vpon the wrath of mine enemies, and thy right hande shall saue me.

8 The Lord will ^fperfourme his worke toward me: O Lord, thy mercie endureth for euer: forsake not the workes of thine handes.

PSAL. CXXXIX. Morning.

1 *Dauid, to cleanse his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not: 13 VVhich hee confirmeth by the creation of man. 14 After declaring his zeale and feare of God, he protesteth to be enemy to all them that contemne God.*

¶ To him that excelleth. A Psalm of Dauid.

1 O Lord, thou hast tryed me & knowen me.

^a He confesseth that neither our actions, thoughtes or any part of our life can be hid to God, though he seeme to be farre of. ^b So that they are euidently knowen to thee.

2 Thou knowest my ^asitting and my rising: thou vnderstandest my thought farre of.

3 Thou ^bcompassedst my pathes, and my

lying

lying down
ways.

4 For thou
but lo, thou

5 Thou
fore, and

6 Thou knowest
it is so high

7 Whither
whither thou

8 If I ascend
if I lye down

9 Let me
and dwell

10 Yet thou
and thy right

11 If I say
euen thou

12 Yea, thou
but the n

13 For thou
hast couer

14 I will
wonder

15 My bones
I was made

16 Thine
beneath

power, I
the inward

PSAL. CXXXIX. 29.day.

lying downe, and art accustomed to all my wayes.

4 For there is not a worde in my^e tongue, but lo, thou knowest it wholly, O Lord.

5 Thou holdest me strait behind and before, and layest thine^d hand vpon me.

6 Thy knowledge is to wonderfull for me: it is so high that I cannot *attaine* vnto it.

7 Whither shall I go from thy^e Spirit? or whither shall I flee from thy presence?

8 If I ascende into heauen, thou art there: if I lye downe in hel, thou art there.

9 Let me take the wings of the morning, and dwell in the vttermoſt parts of the sea:

10 Yet thither shall thine^f hand lead me, and thy right hand holde me.

11 If I say, Yet the darkenes shall hyde me, euen the night *shalbe* light about me.

12 Yea, the darkenes hideth not fro^e thee: but the night shineth as the day: the darkenes and light are both alike.

13 For thou hast^h possessed my reynes: thou hast couered me in my mothers wombe.

14 I will praise thee, for I amⁱ fearfully & wonderously made: marueilous *are* thy workes, and my soule knoweth it well.

15 My bones are not hid fro^e thee, though I was made in a secrete *place*, and facioned^k beneath in the earth.

16 Thine eyes did see me, whē I was with-

c Thou knowest my meaning before I speake
d Thou so guidedst me with thine hand, that I can turne no way, but where thou appointest me.

e Fro^e thy power & knowledge?
f Thy power doeth so fast hold me, that I can escape by no means fro^e thee.

g Though darknes be an hinderance to mans sight, yet it serueth thine eyes as well as the light.

h Thou hast made me in all partes & therefore must needs knowe me.

i Considering thy wonderfull worke in forming me, I can not but prayse thee, and feare thy mightie

power. k That is, in my mothers wombe: which he compareth to the inward partes of the earth.

out

1 Seeing that thou didest know me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.

m How ought we to esteeme the excellent declaration of thy wisdom in the creation of man?

n I continually see new occasions to meditate in thy wisdom and to praise thee.

o He teacheth vs boldly to contemne all the hatred of the wicked and friendship of

the world, when they would let vs to serue God sincerely. p Or any heinous way or rebellious: meaning, that though he were subiect to sinne: yet was he not giuen to wickednes and to prouoke God by rebellion. q That is, continue thy fauour towards me to the end.

out forme: for in thy booke were all things written, which in cōtinuance were fashioned, when there was none of them before.

17 How deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

18 If I should count them, they are more than the sand: when I wake, I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloudie men, to whom I say, Depart ye from me:

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Do not I hate them, O Lord, that hate thee? and do not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfaigned hatred, as they were mine utter enemies.

23 Try me, O God, & knowe mine heart: proue me and know my thoughts,

24 And consider if there be any waye of wickednes in me, and lead me in the waye for euer.

PSAL. CXL.

1 David complaineth of the crueltie, falshode and iniuries of his enemies. 8 Against the which he prayeth vnto the Lord and assureth him selfe of his helpe and succour. 12 Wherefore

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7 O Lor
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fore he prouoketh the iust to prayse the Lord,
and to assure them selues of his tuition.

To him that excelleth. A Psalm
of David.

1 Deliuer me, O Lord, from the euill mā:
preserue me from the ^a cruel man:

2 Which imagine euil things in ^b their heart
and make warre continually.

3 They haue sharpened their tongues like
a serpent: ^c adders poyson ^d vnder their
lippes. Selah.

4 Keepe ^e me, O Lord, from the handes of
the wicked: preserue me from the cruell
man, which purposeth to cause my steppes
to slide.

5 The proud haue layd a snare for me and
spred a net with cordes in my pathway, and
set grennes for me. Selah.

6 Therefore I said vnto the Lorde, Thou art
my God: heare, O Lorde, the voyce of my
prayers.

7 O Lord, God the strength of my salua-
tion, thou ^e hast couered mine head in the
day of battell.

8 Let not the wicked haue his desire, O
Lord: ^f performe not his wicked thought,
lest they be proude. Selah.

9 As for ^g the chief of them, that compasse
me about, let the mischief of their owne
lippes come vpon them.

helped him euer in his dangers. ^h For it is in Gods hand to ouer-
throwe the counsell and enterprises of the wicked. ⁱ It seemeth
that he alludeth to Saul.

^a Which per-
secuteth me of
malice and
without cause.

^b That is, by
their false ca-
uillations and
lies they kin-
dle the hatred
of the wicked
against me.

^c He sheweth
what weapons
the wicked vse,
when power &
force faile
them.

^d He declareth
what is the re-
medie of the
godly, when
they are op-
pressed by the
worldlings.

^e He calleth to
God with true-
ly faith, being
assured of his
mercies, be-
cause he had
beforetime pro-
ued, that God

PSAL. CXLI. 29.day.

h To wit, God: for Dauid saue that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues shal light vpon him in such sort, that he shal not escape
k That is, shall be defended and preserved by thy Fatherly providence and care.

10 Let coles fall vpon them: let ^h him cast them into the fire, & into the deepe pittes, that they rise not.
11 For the backbiters shall not be established vpon the earth: euill shall ^h hunt the cruel man to destruction.
12 I know that the Lorde will auenge the afflicted, and iudge the poore.
13 Surely the righteous shall prayse thy Name, and the iust shall ^h dwell in thy presence.

PSAL. CXLI.

1 *Dauid being grievously persecuted under Saui, onely fleeth vnto God: to haue succour, 2 Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.*

¶ A Psalme of Dauid.

a He sheweth that there is none other refuge in our necessities, but onely to flee vnto God for comfort of soule.
b He meaneth his earnest zeale and gesture, which be vsed in praying: alluding to the sacrifices, which were by Gods commandement offered in the olde Lawe. c He desireth God to keepe his thoughtes and wayes either from thinking or executing vengeance.

1 **O** Lord, I ^a call vpon thee: haste thee vnto me: heare my voyce, when I cry vnto thee.
2 Let my prayer be directed in thy sight as incense, and the ^b lifting vp of mine hands as an euening sacrifice.
3 Set a watch, O Lord, before my mouth, and keepe the ^c doore of my lippes.
4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eat

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¶ A Psa
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of their^d delicates.

5 Let the righteous smite me: *for that is a benefite*: and let ^e him reprove me, and *it shalbe* a precious oyle, that shall not breake mine head: for within a whyle I shall euen pray in their miseries.

6 When their iudges shalbe cast downe in stonie places, they shall ^g heare my wordes, for they are sweete.

7 Our bones lye scattered at the ^h graues mouth, as he that heweth *wood* or diggeth in the earth.

8 But mine eyes *looke* vnto thee, O Lorde God: in thee is my trust: leaue not my soule destitute.

9 Keepe me frō the snare, *which* they haue layed for me, and from the grennes of the workers of iniquitie.

10 Let the wicked fal into ⁱ his nettes ^k together, whiles I escape.

wicked rulers punished. ^h Here appeareth that Dauid was miraculously deliuered out of many deaths, as 2. Cor. 1. 10. ⁱ Into gods nettes, whereby he catcheth the wicked in their own malice. ^k So that none of them escape.

PSAL. CXLII. Euening.

1 The Prophet neither astounded with feare, nor caried away with anger, nor forced by desperation, would kill Saul, but with a quiet minde directed his earnest prayer to God, who did preserue him.

2 A Psalm of Dauid, to giue instruction, and a prayer, when he was in the case.

R.i.

1 I

^d Let not their prosperitie allure me to be wicked as they are.

^e He could abide all corrections, that came of a louing heart.

^f By patience I shall see the wicked so shapely handled, that I shall for pitie pray for them.

^g The people, which folowed their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their

a Davids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmur against God, or els seek to others, then to God, to haue redresse in their miseries.

" *Elbr. was folded or wrapped in me: meaning, as a thing that could haue none issue.*

Or, sought for my soule.

b Though all meanes fayled him, yet hee knewe that God would neuer forsake him. c For he was on all sides beset with his enemies, as though he had bene in a most straight pryson. d Either to reioyce at my wonderfull deliuerance, or to set a crowne vpon mine head.

- 1 I Cryed vnto the Lorde with my voyce: with my voyce I ^a prayed vnto ^y Lord.
- 2 I powred out my meditatioⁿ before him, and declared mine affliction in his presence.
- 3 Though my spirit ^a was in perplexitie in me, yet thou knewest my path: in the waye, wherein I walked, haue they priuily layed a snare for me.
- 4 I looked vpon my right hande, and behelde, but there was none that woulde knowe me: all refuge fayled me, and none ["] cared for my soule.
- 5 Then cryed I vnto thee, O Lord, & sayd, Thou art mine ^b hope, and my portion in the land of the liuing.
- 6 Hearken vnto my crie, for I am brought very lowe: deliuer mee from my persecuters, for they are to strong for me.
- 7 Bring my soule out of ^c prison, that I may praise thy Name: then shall the righteous ^d come about me, when thou art beneficial vnto me.

PSAL. CXLIII.

- 1 An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement. 8 He desireth to be restored to grace, 10 To be gouerned by his holy Spirit, that he may spende

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the remnant of his life in the true feare and seruice of God.

A Psalm of David.

HEare my prayer, O Lord, and hearken vnto my supplication : answere me in thy ^atrueth and in thy ^brighteousnes.

² (And enter not into iudgement with thy seruant : for in thy ^csight shall none that liueth, be iustified)

³ For ³emie hath persecuted my soule : he hath smitten my life down to the earth : he hath layed me in the darkenes, as they that haue bene dead ^dlong ago:

⁴ And my spirit was in perplexitie in me, and mine ^eheart within me was amased.

⁵ Yet do I remember the time ^fpast: I meditate in all thy workes; *yea*, I do meditate in the workes of thine hands.

⁶ I stretch forth mine handes vnto thee: my soule desireth after thee, as the thirstie land, Selah.

⁷ Heare me speedily, O Lord, for my spirit fayleth: hide not thy face from me, else I shall be like vnto them that go downe into the pit.

⁸ Let me heare thy louing kindnes in the morning, for in thee is my trust: ^h shewe me the way, that I should walke in, for I lift vp my soule vnto thee.

ⁱ He is able to raise him to life, though he were dead long ago, & turned to ashes. ^e So that onely by fayth, and by the grace of Gods spirit he was vpholden. ^f To wit, thy great benefites of olde, and the manifold examples of thy fauour toward thine. ^g That is, speedily & in due season. ^h Let thine holie spirit counsel me how to come forth of these great cares and troubles.

^a That is, as thou hast promised to be faithfull in thy promes to all that trust in thee.

^b That is, according to thy free goodnes, whereby thou defendest thine

^c He knew that his afflictions were gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.

^d He acknowledged that God is the only and true Physician to heale him: & that he

PSAL. CXLIIII.

30.day.

9 Deliuier me, O Lord, from mine enemies:

i I hid my self for i I hid me with thee.

vnder the shadowe of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will commeth by

the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright: for so soone as wee decline from Gods will, we fall into errour. m Which shalbe a signe of thy Fatherly kindnes toward me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

10 k Teache me to l do thy wil, for thou art my God: let thy good Spirit leade me vnto the land of righteousness.

11 Quicken mee, O Lorde, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercy m slay mine enemies, and destroye all them that oppresse my soule: for I am thy n seruant.

PSAL. CXLIIII.

Morning.

1 He praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obteyned, 5 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of prayse, 15 And declareth wherein the felicitie of any people consisteth.

¶ A Psalm of David.

1 B^a Lessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battel.

a Who of a poore shepheard hath made me a valiant warriour and

2 He is my goodnes & my fortres, my towre and mightie conquerour. " Ebr. my deliuerer vnto me: for the Prophet said not satisfie himselfe with any wordes.

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trust, whome.

3 Lord, him! or the keft vpon

4 Man is a shadow

5 d Bow downe: t shall smoe

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PSAL. CXLIIII. 30.day.

trust, which subdueth my ^b people vnder me.

3 Lord, what is man that thou ^c regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow, that vanisheth.

5 ^d Bow thine heauens, O Lord, and come downe: touche the mountaines and they shall smoke.

6 ^e Cast forth the lightening and scatter them: shoote out thine arrowes, and consume them.

7 Sende thine hande from aboue: deliuer me, and take me out of the great ^f waters, and from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand is a right hand ^g of falsehoode.

9 I wil sing a ^h new song vnto thee, O God, and sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is hee that giueth deliuerance vnto Kings, and rescueth Dauid his ⁱ seruant from the hurtfull sword.

11 Rescue me, and deliuer me from ^j hand of strangers, whose mouth talketh vanitie, hinder Gods power, which he apprehended by faith. ^k That is, deliuer me from the tumultes of the that should be my people, but are corrupt in their iudgement & enterprises, as though they were strangers. ^l For though they shake hands, yet they keepe not promises. ^m That is, a rare and excellent song, as thy great benefices deserue. ⁿ Though wicked kings be called Gods seruants, as Cyrus, Isai. 45. 1. forasmuch as he vseth the to execute his iudgements: yet Dauid because of gods promises, & they, that rule godly, are properly so called, because they serue not their own affections, but set forth gods glorie.

^b He confesseth that neither by his own autoritie, power nor policie his kingdome was quiet, but by the secret grace of God. ^c To giue vnto God iust praise is to confesse our selues to be unworthy of so excellent benefices, and that hee bestoweth them vpon vs of his free mercie.

^d He desireth God to continue his graces and to sende helpe for the present necessitie.

^e By these manner of speeches hee sheweth that all the letters in the worlde can not ^f That is, deliverer of speeches hee sheweth that all the letters in the worlde can not ^g That is, deliverer of speeches hee sheweth that all the letters in the worlde can not ^h That is, deliverer of speeches hee sheweth that all the letters in the worlde can not ⁱ That is, deliverer of speeches hee sheweth that all the letters in the worlde can not ^j That is, deliverer of speeches hee sheweth that all the letters in the worlde can not ^k That is, deliverer of speeches hee sheweth that all the letters in the worlde can not ^l That is, deliverer of speeches hee sheweth that all the letters in the worlde can not ^m That is, deliverer of speeches hee sheweth that all the letters in the worlde can not ⁿ That is, deliverer of speeches hee sheweth that all the letters in the worlde can not

R.iii.

and

k He desireth
God to conti-
nue his bene-
fits toward his
people, coun-
ting the pro-
creation of
children and
their good edu-
cation among
the chiefest of
Gods benefices.
l That the ve-
ry corners of
our houses may
be full of store
for the great
abundance of

thy blessings. m He attributeth not onely the great commodities,
but euen the least also to Gods sanour. n And if God giue not to
all his children all these blessings, yet he recompenseth them with
better things.

PSAL. CXLV.

*This Psalm was composed, when the kingdome of
Dauid florished. i VVherein he describeth
the wonderfull prouidence of God, as well in go-
uerning man, as in preserving all the rest of his
creatures. 17 He praiseth God for his iustice
and mercie, 18 But specially for his louing
kindnes toward those that call upon him, that
feare him, and loue him: 21 For the which he
promiseth to praise him for euer.*

a He sheweth
what sacrifices
are pleasant
and acceptable
vnto God: euen
prayse and
thanksgiving, and seeing that God still continueth his benefices to-
wards vs, we ought neuer to be wearie in praising him for the same.

q A Psalm of Dauid of praise.
i O My God & King, a I will extoll thee,
and

and wil
2 I will
Name
3 b Gro
be pray
hensibl
4 Gene
e genera
5 I wil
rious nu
6 And
thy d fe
greatne
7 They
of thy g
of thy n
8 * The
to ange
9 The
are ouer
10 All
thy Sain
11 f TH
dome a
12 To
Exod. 34.
to all his
against al
ele& but
feele the
appeare
scure the
of the sa
where G

and wil blesse thy Name for euer and euer.

2 I will blesse thee daily, and prayse thy Name for euer and euer.

3 ^b Great is the Lord, and most worthy to be prayed, and his greatnes is incomprehensible.

4 Generation shall praise thy workes vnto generation, and declare thy power.

5 I wil meditate of the beautie of thy glorious maiestie, and thy wonderfull workes,

6 And they shall speake of the power of thy ^d fearefull Actes, and I will declare thy greatnes.

7 They shall breake out into the mention of thy great goodnes, and shall sing aloude of thy rightcousnes.

8 ^a The Lord is gracious & ^e merciful, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lord, and thy Saintes blesse thee.

11 ^f They shewe the glorie of thy kingdom and speake of thy power,

12 To cause his power to be knownen to ^y

^b Hereby he declareth that all power is subiect vnto God, and that no worldly promotion ought to obscure Gods glorie.

^c Forasmuch as the end of mans creation, and of his preservation in this life is to prayse God, therefore he requireth that not only we our selues do this, but cause all other to do the same.

^d Of thy terrible iudgements against the wicked.

^e He describeth after what sort God sheweth himselfe to all his creatures, though our sinnes haue prouoked his vengeance against all: to wit, mercifull, not onely in pardoning the sinnes of his elect, but in doing good euen to the reprobate, albeit they cannot feelee the sweete comfort of the same. ^f The prayse of thy glorie appeareth in all thy creatures: and though the wicked would obscure the same by their silence, yet the faythfull are euer mindefull of the same. ^g He sheweth that all things are out of order, but only where God reigneth.

*Lik. 1. 33.
Daniel. 7. 14.*

h Who being in miserie and affliction would faint and fall away, if God did not vpholde them, & therefore they ought to reuerence him, that reigneth in heauen, and suffer them selues to be gouerned by him.
i To wit, as wel of man, as of beast.
k He praiseth God, not onely for that he is beneficiall to all his creatures, but also in that that he iustly puni-

sheth the wicked, and mercifully examineth his by the crosse, giuing them strength and declining them. **l** Which onely appertaineth to the faithfull: and this vertue is contrarie to infidelitie, doubting, impaciencie and murmuring. **m** For they will aske or wishe for nothing, but according to his will, 1. Iohn. 5. 14. **n** That is, all men shal be bound to praise him.

sonnes of men, and the glorious renoume of his kingdome.

13 Thy kingdome is an euerlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all ^h that fal, & lifeth vp all that are ready to fall.

15 The eyes of ⁱ all wayte vpon thee, and thou giuest them their meat in due season.

16 Thou openest thine hand, and fillest all things liuing of thy good pleasure.

17 The Lord is ^k righteous in al his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: *yea*, to all that call vpon him in ^l trueth.

19 He wil fulfill the ^m desire of them that feare him: he also will heare their crye, & will saue them.

20 The Lord preferueth al them that loue him: but he will destroy all the wicked.

21 My mouth shal speake the praise of the Lord, and all ⁿ fleshe shall blesse his holy Name for euer and euer.

PSAL. CXLVI.

1 *Dauid declareth his great Zeale that hee hath to prayse God,* 3 *And teacheth, not to trust*
in man,

*in man,
deliuer
strange
widow*

1 *PRai*
2 *I wi*
as long a
my God.
3 *Put n*
sonne of
him.

4 *His b*
to his ear
5 *Bless*
kob for h
his God.

6 *Whic*
sea, and a
his fidelit

7 *Whic*
pressed: w
the Lord

8 *The*
the Lord
floueth t

A He
for that his
his promise
and patient
aduersarie
f Though
like, yet his
to his ches

in man, but onely in God almightie, 7 VVhich deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherlesse, and the widowes, 10 And reigneth for euer.

¶ Praise ye the Lord.

1 PRAISE thou the Lord, O my ^a soule.

2 I will praise the Lord during my life: as long as I haue any being, I will sing vnto my God.

3 Put not your trust in ^bprinces, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, & hee returneth to his earth: then his ^c thoughts perish.

5 Blessed ^d is he, that hath the God of Iacob for his helpe, whose hope ^e is in the Lord his God.

6 Which made ^d heauen and earth, the sea, and al that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice for the ^e oppressed: which giueth bread to the hungry: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the Lord raiseth vp the crooked: the Lord sloueth the righteous.

^a He stirreth vp him selfe, & all his affections to praise God.

^b That God may haue the whole praise. wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

^c As their vaine opinions, whereby they flattered themselves, and so imagined wicked enterprises.

^d He encourageth the godly to trust onely in the Lorde, both for that his power is able to deliuer them from all danger, and for his promises sake his will is most ready to do it. ^e Whose faith and patience for a while he trereth, but at length he pnnisheth the aduersaries. that he may be knownen to be iudge of the worlde. f Though he visite them by affliction, hunger, imprisonment & such like, yet his Fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue.

g Meaning all them, that are destitute of worldly means and succour. **h** He assureth the Church that God reigneth for euer for the preseruacion of the same.

9 The Lord keepeth the **g** strangers: he relieueth the fatherles and widowe: but he ouerthroweth the way of the wicked. 10 The Lord shall **h** reigne for euer: O Zion, thy God *endureth* from generation to generation. Praise ye the Lord.

PSAL. CXLVII. Euening.

1 The Prophet praiseth the *bountie, wisdom, power, iustice and providence of God vpon all his creatures,* 2 But specially vpon his Church, which he gathereth together after their dispersion, 19 Declaying his word and iudgements so vnto them, as he hath done to none of the people.

a He sheweth wherein we ought to exercise our selues continually, & to take our pastime: to wit, in praising god. **b** Because the Lord is the founder of the Church, it cannot be destroyed, though the members thereof be dispersed, & seeme,

1 PRAISE yee the Lorde, for it is good to sing vnto our God: for it is **a** pleasant thing, and praise is comely.

2 The Lord doth build vp **b** Ierusalem, & gather together the dispersed of Israel.

3 Hee healeth those that are **c** broken in heart, and bindeth vp their sores.

4 He **d** counteth **y** number of the starres, and calleth them all by their names.

5 Great is our Lord, and great is *his* power: his wisdom is infinite.

6 The Lord relieueth the meeke, & abaseth the wicked to the **e** ground.

7 Sing vnto the Lord with praise: sing vp-

as it were, for a time to be cut of. **c** With affliction or sorrow for sinne. **d** Though it seeme to man incredible, that God should assemble his Church, being so dispersed, yet nothing can be so hard to him, that can number & name all the starres. **e** For the more high that the wicked clime, the greater is their fall in the end.

on the
8 Wh
cloud
and m
mount
9 Wh
to the
10 He
of an h
legs of
11 Bu
feare h
12 Pr
thy Go
13 Fo
gates i
within
14 He
fieth th
15 He
vpon c
1 swift
16 He
reth t
17 He
who ca
18 He

pleaseth
honour.
things
gainst a
all crea
to giue
out resi

on the harpe vnto our God.

8 Which ^f couereth the heauen with clouds, and prepareth raine for the earth, and maketh the grasse to grow vpon the mountaines:

9 Which giueth to beastes their food, & to the yong rauens that ^g crye.

10 He hath not pleasure in the ^h strength of an horse, neither delighteth hee in the legs of man.

11 But the Lorde delireth in them that feare him, and attend vpon his mercy.

12 Praise the Lorde, O Ierusalem: praise thy God, O Zion.

13 For he hath made the barres of thy gates ⁱ strong, & hath blessed thy children within thee.

14 He setteth peace in thy borders, & satisfieth thee with the ^l floure of wheat.

15 He sendeth forth his ^k commandemēt vpon earth, and his worde runneth very ^l swiftly.

16 He giueth snow like wool, and scattereth the hore frost like ashes.

17 He casteth forth his yce like morsels: who can abide the colde thereof?

18 He sendeth his word and melteth the:

pleaseth God, yet to put our trust in them, is to defraud God of his honour. ⁱ He doeth not onely furnish his Church with all things necessarie, but preserveth also ^y same, & maketh it strong against all outward force. ^{“ Ebr. sat. k} His secret working in all creatures is as a commandement to keepe them in order, and to give them mouing and force. ^l For immediatly and with-

out resisting, all things obey him.

^f Hee sheweth by the examples of Gods mighty power, goodnes and wisdom, that we can neuer want most iust occasion to praise God.

^g For their crying is as it were a confession of their neede, which cannot be relieved, but by God onely: the if God shewe himselfe mindfull of the most contemptible soules, can he suffer them to die w^t famine, whome he hath assured of life euerlasting? ^h Though to vse lawfull meanes is both profitable and

he

PSAL. CXLVIII. 30. day.

he causeth his winde to blowe, and the waters flow.

m As before
he called Gods
secre working
in all his crea-
tures his word:
so he meaneth
here, by his

word, the doctrine of life euerslasting, which he hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercy, which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appoynted the reprobate to eternal damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to praise the Lord in heauen and earth and all places, 14 Specially his Church, for the power that hee hath giuen to the same after that hee had chosen them and toyed them vnto him.

¶ Praise ye the Lord.

1 Praise ye the Lord from the heauen: praise ye him in the high places.

a Because they
are members
of the same
bodie, he set-
teth them be-
fore our eyes,
which are most
willing here-

vnto, and by their prompt obedience teach vs to do our duetie. b In that Gods glorie shineth in these insensible creatures, this their Beautie is as a continuall praising of God. c Not that there are diuers heauens, but because of the spheres and of the situation of the fixed starres and planets, he comprehendeth by this worde the whole heauen. d That is, the raine which is in the middle region of the aire, which he here comprehendeth vnder the name of the heauens.

2 Praise ye him, all ye a his Angels: praise him, al his army.

3 Praise ye him, b sunne and moone: praise ye him all bright starres.

4 Praise ye him, c heauens of heauens, & d waters, that be aboue the heauens.

5 Let

P
5 Let th
for hee co
ted.
6 And h
and euer
which sha
7 Praise
e dragon
8 f Fire
stormiew
9 Moun
trees and
10 Beas
and feth
11 f Kin
ces and a
12 Yong
and chil
13 Let
Lorde:
ted, and
heauens
14 For
people,
euen for
that is
Lord.
h That
son of his
1 An e
Lore

PSAL. CXLVIII. 30.day.

5 Let them praise the Name of the Lord:
for hee commaunded, and they were crea-
ted.

6 And he hath established them for euer
and euer: hee hath made an ordinance,
which shall not passe.

7 Praise yee the Lorde from the earth, ye
dragons and all depths:

8 f Fire and hayle, snowe and vapours;
stormiewinde, which execute his word:

9 Mountaines and all hilles, fruitfull
trees and all ceders:

10 Beasts and all cattell, creeping thinges
and fethered foules:

11 k Kings of the earth & all people, prin-
ces and all iudges of the world:

12 Yong men and maidens, also olde men
and children:

13 Let them prayse the Name of the
Lorde: for his Name onely is to bee exal-
ted, and his praise aboue the earth and the
heauens.

14 For he hath exalted the horne of his
people, which is a praise for all his Saintes,
euen for the i children of Israel, a people
that is neere vnto him. Praise yee the
Lord.

h That is, the dignitie, power and glory of his Church. i By rea-
son of his couenant made with Abraham.

e Meaning, the
great and mon-
strous fishes,
as whales and
such like.

f Which come
not by chance
or fortune,
but by Gods
appointed or-
dinance.

g For the grea-
ter giftes that
any hath recei-
ued, and the
more high that
one is prefer-
red, the more
bound is he to
praise God for
the same, but
neither high,
nor lowe con-
dition or de-
gree can be ex-
empted from
this querie.

PSAL. CXLIX.

i An exhortation to the Church to praise the
Lord for his victorie and conquest that he gi-
ueth

PSAL. CXLIX. 30.day.

with his Saintes against all mans power.

¶ Praise ye the Lord.

a For his rare
and manifolde
benefits besto-
wed on his
Church.

b In that that
they were pre-
ferred be-
fore all other
nations, it was
as a new creati-
on, and there-
fore Psal. 95. 6. 7
they were cal-
led the worke
of Gods hands.

c For God as
he is the Crea-
tor of the
soule and bo-
dy, so will he
thar both two
serue him, and
that his peo-
ple be continu-
ally subiect vn-
to him, as to
their most
lawfull King.

d He alludeth
to that conti-
nuall rest, and

quietnes, which they should haue, if they would suffer God to rule
them. **e** This is chiefly accomplished in the kingdome of Christ,
when Gods people for iust causes execute Gods iudgements a-
gainst his enemies: and it giueth no liberty to any to reuenge their
private iniuries. **f** Not onely the people, but the kings that
were their enemies, should be destroyed. **g** Hereby God bindeth
the handes and mindes of all his to enterprise no farther then he ap-
poynteth.

1 Sing ye vnto the Lord **a** a newe song:
let his praise be heard in the Congre-
gation of Saintes.

2 Let Israel reioyce in him that **b** made
him, and let the children of Zion reioyce in
their **c** King.

3 Let the praise his Name with the flute:
let them sing praises vnto him with the
timbrel and harpe.

4 For the Lord hath pleasure in his peo-
ple: he will make the meeke glorious by
deliuerance.

5 Let the Saintes be ioyful with glorie:
let them sing loud vpon their **d** beddes.

6 Let the high Actes of God bee in their
mouth, and **a** two edged sworde in their
handes,

7 **e** To execute vengeance vpon the hea-
then, & corrections among the people:

8 To binde **f** their Kings in chaines, and
their nobles with fetters of yron,

9 That they may execute vpon them the
iudgement that is **g** written: this honour
shalbe to al his Saintes. Praise ye the Lord.

PSAL.

1 An ex-
cease b
and wo

1 Prai-
ye

wer.

2 Praise
ye him a
nessle.

3 Prais
pet: pra
harpe.

4 Prais
praise ye

5 Prais
praise y
bales.

6 Let
praise th

tion of th
pointed i
lished in
is bound
uer to ce
which he
praise.

1 *An exhortation to praise the Lorde without
cease by all manner of wayes for all his mighty,
and wonderfull workes.*

¶ Praise ye the Lord.

1 PRAISE ye God in his^aSanctuarie:praise
ye him in the^bfirmament of his po-
wer.

a That is, in
the heaven.
b For his won-
derfull power
appeareth in
firmament,
which in Ebr.

is called a
stretching out,
or spreading a-
broad, wherein
the mightie
workes of God
shineth.

c Exhorting
the people
only to re-
ioyce in pray-
sing God, he
maketh men-

2 Praise ye him in his mightie Acts: praise
ye him according to his excellent great-
nesse.

3 Praise ye him in the sound of the^ctrum-
pet: praise ye him vpon the viole and the
harpe.

4 Praise ye him with timbrel and flute:
praise ye him with virginals and organs.

5 Praise ye him with sounding cymbals:
praise ye him with high sounding cym-
bales.

6 Let every thing that hath^d breath
praise the Lorde. Prayse yee the Lorde.

tion of those instruments, which by Gods commandement were ap-
pointed in the olde Law, but vnder Christ the vse thereof is abo-
lished in the Church. d He sheweth that all the order of nature
is bound to this duetie, & much more Gods children, who ought ne-
uer to cease to praise him, till they be gathered into that kingdome,
which he hath prepared for his, where they shall sing everlasting
praise.

THE ENDE OF
the Psalmes.

The

*This worde
Prouerbe, or
parable signifi-
eth a graue &
notable sen-
tence, worthy
to be kept in
memorie: & is
sometime ta-
ken in the euil
part for a mock
or scoffe.

The * Prouerbes of Salomon.

THE ARGUMENT.

THe wondersfull loue of God toward his Church
is declared in this booke: forasmuch as the
summe and effect of the whole Scriptures is here
set forth in these brieft sentences, which partly co-
taine doctrine, and partly maners, and also ex-
hortations to both. Whereof the nine first
chapters are as a preface full of graue sentences,
and deepe mysteries, to allure the hearts of men
to the diligent reading of the parables that fol-
low: which are left as a most precious iewel to
the Church, of those three thousand parables men-
tioned, 1. King. 2. 32, and were gathered and co-
mitted to writing by Salomons seruants and in-
dited by him.

CHAP. I.

1 The power and vse of the word of God. 7
Of the feare of God and know ledge of his word.
10 VVe may not consent to the intisings of
sinners. 20 Wisedome complaineth that she
is contemned. 24 The punishment of them
that contemne her.

a That is, what
we ought to
know & follow
and what we
ought to refuse.



He Parables of Salomon
the Sonne of David King
of Israel,

To knowe wisdom,
and instruction, to vnder-
stand

stand the
3 To rec
d justice a
4 To giu
wit, and to
cretion.
5 A wise
learning, a
attaine v
6 To vne
pretation,
darke say
7 The
of knowle
and instru
8 My son
and forsak
9 For the
to thine h
10 My
consent t
11 If they
for bloo
without a
12 W
13 We
14 graue cu
Psal. 111.
which is the
flour of the
in the last h
Ebr. incre
feare of Go
hand, but o
neighbour.
led and the

CHAP. I.

stand the wordes ^bof knowledge,

3 To receiue ^cinstruction to do wisely, by
4 iustice and iudgement and equitie,

4 To giue vnto the ^esimple sharpenes of
wit, and to the childe knowledge and dis-
cretion.

5 A wise man shall heare and increase in
learning, and a man of ^fvnderstanding shall
attaine vnto wise counsels,

6 To vnderstand a parable, and the inter-
pretation, the wordes of the wise, and their
darke sayings.

7 ^gThe feare of the Lord is the beginning
of knowledge: but fooles despise wisdomes
and instruction.

8 My sonne, heare thy ^hfathers instruction,
and forsake not thy ⁱmothers teaching.

9 For they shalbe ^ka comely ornament vn-
to thine head, and ^las chaines for thy necke.

10 ^mMy sonne, ⁿif sinners do intise thee,
consent thou not.

11 If they say, Come with vs, we wil lay wait
for ^oblood, and lie priuily for the innocent
without a cause:

12 We will swallowe them vp aliue like a
^pgrauē euen whole, as those that go downe

^q *Psal. 111. 10. eccles. 1. 16.* ^r He speaketh this in the Name of God,
which is the vniuersal Father of all creatures, or in ^sname of the pa-
stor of the Church, who is as a father. ^t That is, of the church, where
in the faithfull are begotten by the incorruptible seed of Gods word,
^u *Ebr. increase of grace.* ^v To wit, the wicked, which haue not the
feare of God. ^w He speaketh not only of the shedding of blood with
hand, but of all craftie practises which tend to the detriment of our
neighbour. ^x As the graue is neuer faciar, so the auarice of the wic-
ked and their crueltie hath none ende.

S.i.

into

^b Meaning the
word of God
wherein is the
onely true
knowledge.

^c To learne to
submit our
selves to ^y cor-
rection of those
that are wise.

^d By liuing iust-
ly, and rendering
to every man ^y
which apper-
teyneth vnto
him.

^e To such as
haue not dis-
cretion to rule
themselves.

^f As he sheweth
that these pa-
rables entey-
ning the effect
of religion as
touching man-
ners & doctrine
do apperteyne
to the simple
people: so doth
he declare that
the same is also
necessary for
the ^yare wise
and learned.

PROVERBS.

into the pit:

13 We shal find al precious riches, & fil our houses with spoyle :

14 Cast in thy lot among vs: we wil al haue one ^m purse :

^m He sheweth wherby ^f wicked are allured to ioyne together, because they haue euerie one part of the spoyle of the innocent.

ⁿ That is, haue nothing at all to do with the.

^o He sheweth that there is no cause to moue these wicked to spoile the innocent, but their auarice and crueltie.

^p Whereby he concludeth that the courteous man is a murderer.

^q This wisdom is the eternall word of God.

^r So that none can pretende ignorance.

^f Wisdom reproveth three kindes of men :

the foolish or simple, which erre of ignorance, and the mockers, that cannot suffer to bee taught, and the fooles which are drowned in worldly lustes, and hate the knowledge of godlines,

15 My sonne, walke not thou in the way with them : refraine thy foote from their ⁿ path.

16 For their feete runne to euill, and make haste to shed blood.

17 Certainly *as* without cause the net is spred before the eyes of all that hath wing:

18 So they lay wayte for blood *and* lie priuily for ^o their liues.

19 Such *are* the wayes of euery one that is greedie of gaine : he would take away the ^p life of the owners thereof.

20 ¶ ^q Wisdom cryeth without : she vttereth her voyce in the ^r streetes.

21 Shee calleth in the hie *streete* among the prease in the entrings of the gates, *and* vttereth her wordes in the citie, *saying*,

22 O ye ^f foolish, how long will ye loue foolishnes : and the scornefull take their pleasure in scorning, and the fooles hate knowledge ?

23 (Turne you at my correction : lo, I will powre out my mind vnto you, *and* make you vnderstand my wordes)

24 Because I haue called, and ye refused : I

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25 But

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2 And

CHAP. II.

haue stretched out mine hande, and none would regarde.

25 But ye haue despised all my counsel, and would none of my correction.

26 I will also laugh at your destruction, and mocke, when your feare commeth.

27 When ^u your feare commeth like *sodaine* desolation, and your destruction shall come, like a whirle winde: when affliction and anguish shall come vpon you,

28 Then shall they call vpon me, but I will not answere: they shall seeke me earely, but they shall not ^x finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsell, but ^y despised all my correction.

31 Therefore shall they eate of the ^z fruite of their owne way, and be filled with their owne deuices.

32 For ^a ease slaieth the foolish, and the prosperitie of fooles destroyeth them.

33 But he that obeyeth me, shall dwel safely, and be quiet from feare of euill.

^t This is spoken according to our capacite, signifying that ^y wicked, which mock & iest at Gods word, shall haue the iust reward of their mocking.

^u That is, yont destruction, which thing you feared.

^x Because they sought not ^wan affectiō to god, but for ease of their owne grieffe.

^y Shewing that without sayth and obedience we cannot call vpon god aright

^z They shall seele what commoditye their wicked life shall giue them

^a That is, the prosperitie, and sensualitie, wherein they delite.

CHAP. II.

1 *Wisdom* exhorteth to obey her. 5 She teacheth the feare of God. 6 She is giuen of God. 10 She preserveth from wickednes.

1 MY sonne, if thou wilt receyue my wordes, and ^a hide my commaundements within thee,

2 And cause thine eares to hearken vnto

^a That is, keepe them in thine heart.

S.ii.

wisdome,

PROVERBS.

b If thou gine thy selfe to the true knowledge of God without hypo-
crisie.

c Meaning, that we must seeke the knowledge of God with care and diligence.

d Shewing that no labour must be spared.

e This (saith he) is the true wisdom, to know and feare God.
f Or, *honestie* the *saluation*.

f The worde of God shal teach thee & counsell thee how to gouerne thy selfe.

g That is, the worde of God, which is the only light, to shew their own fantasies which are darknes.

h wile they see any given to em ill as they are.

wisdome, and encline b thine heart to vnderstanding,

3 (For if thou callest after knowledge, & cryest for vnderstanding :

4 If thou seekest her as siluer, and searchest for her as for d treasures,

5 Then shalt thou vnderstand the feare of the Lorde, and find the e knowledge of God.

6 For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 He^a preferueth the state of the righteous: he^a is a shield to them that walke vprightly,

8 That they may keepe the wayes of iudgement : and he preferueth the waye of his Saints)

9 Then shalt thou vnderstande righteousness, and iudgement, and equitie, and euerie good path.

10 ¶ When wisdom entreth into thine heart, and knowledge deliteth thy soule,

11 Then shal f counsell preferue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euil way, and from the mā that speaketh froward things,

13 And from them that leaue the g wayes of righteousness to walke in the wayes of darkenes:

14 Which reioyce in doing euill, and delite h in the frowardnes of the wicked,

15 Whose wayes are crooked, and they are lewd in their paths.

16 And it shal deliuer thee from the strange i woman,

i woman
tereth v

17 Wh
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18 Sur
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19 All
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1 MY
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3 Let
mercy &

CHAP. III.

¹ woman, *even* from the stranger, which flat-
tereth with her wordes.

17 Which forsaketh ^y ^k guide of her youth,
and forgetteth the ¹ couenant of her God.

18 Surely her ^mhouse tendeth to death, and
her path^s vnto ⁿ the dead.

19 All they that go vnto her, retorne not
again, neither take they holde of the wayes
of life.

20 Therefore walke thou in the waye of
good men, and keepe the wayes of the righ-
teous.

21 For the iust shall dwel in the ^o land, and
the vpright men shal remaine in it.

22 But the wicked shall be cut of from the
earth and the transgressours shalbe rooted
out of it.

In marriage. in Her acquaintance w^h her familiars & the that hang her.
ⁿ To the that are dead in body & soule. ⁿ They shal enioy the tēpor-
al & spiritual promises of God, as the wicked shalbe voyde of them.

CHAP. III.

¹ The word of God giveth life. ⁵ Trust in God.

7 Feare him. ⁹ Honour him. ¹¹ Suffer his cor-
rection. ²² To them that follow the worde of
God, all things shall succede well.

¹ MY sonne, forget not thou my Law, but
let thine heart * keepe my commaun-
dements.

2 For they shal increase the length of thy
^a dayes and the yeeres of life, and thy pro-
speritie.

3 Let not ^b mercy and truth forsake thee
mercy & faithfulness that we ought to vse toward our

S.iii.

ⁱ Meaning, that
wisdom, which
is the worde of
God, shall pre-
serue vs from
all vices: na-
ming this vice
of whordome
wherunto man
is most prone.
^k That is, her
husband, which
is her head and
guide to go-
uerne her, from
whome shee
ought not to
depart, but re-
maine in his
subiection.

^l Which is, the
promes made

Deu. 8. 1. &
30. 16.

^a Long life is ^y
blessing of god
which he gi-
ueth to his, so
farre forth as
it is expedient
for them.

^b By mercy and
truth, he mea-
neth the coman-
dements of the
first & second ta-
ble: or els the
neighbours.

binde

PROVERBS.

e Keepe them
as a most pre-
cious iewel.

d Haue them
euer in reme-
brance.

e By this part
he comprehen-
deth the whole
body, as by
health he mea-
neth al the be-
nefites promi-
sed in the Law
both corporall
and spiritual.

f As was com-
manded in the
Law, Exod. 23.
19. Deut. 26. 2.
& by this they
acknowledged
that God was y
giuer of all
things, & that
they were rea-
die to bestowe
all at his com-
mandement.

g For to y faith-
ful distributor
God giueth in
greater abun-
dance.

Ebr. 12. 5.

rene. 3. 19.

h Meaning, that
he that seeketh
wisdom: that
is, suffreth him-
self to be gouer-
ned by the

word of god, shal haue al prosperitie both corporall and spiritual.

binde them on thy ^e necke, and write them
vpon the table of thine ^d heart.

4 So shalt thou find fauour and good vn-
derstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart,
and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, and he
shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare
the Lord, and depart from euill.

8 So health shalbe vnto thy ^e navel, and ma-
row vnto thy bones.

9 ^f Honour the Lorde with thy riches, and
with the first *fruites* of all thine encrease.

10 So shall thy barnes be filled with abun-
dance, and thy presses shal ^g burst with new
wine.

11 ¶ My sonne, refuse not the chastening of
the Lorde, neither be grieued with his cor-
rection.

12 * For the Lord correcteth him, whom he
loueth, euen as the father *doeth* the childe
in *whom* he deliteth.

13 Blessed *is* the man that findeth wisdom,
and the man that getteth vnderstanding.

14 For the marchandise thereof is better
then the marchandise of siluer, & the gaine
thereof *is better* then golde.

15 It is more precious then pearles: and all
things that thou canst desire, are not to bee
compared vnto her.

16 Length of dayes *is* in her right hand, ^h &
in her

in her left

17 Her

her path

18 She

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29 ¶ In

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CHAP. III.

in her left hande riches and glorie.

17 Her wayes are wayes of pleasure, and all her pathes prosperitie.

18 She is a tree ⁱ of life to them that laye holde on her, and blessed ^{is} he that retayneth her.

19 The Lorde by wisdom hath layde the ^h foundation of the earth, and hath stablished the heauens through vnderstanding.

20 By his knowledge the depthes are broken vp, & the cloudes drop downe the dew.

21 My sonne, let not *these things* depart from thine eies, *but* obserue wisdom, & counsell.

22 So they shalbe life to thy soule, & grace vnto thy ⁿ necke.

23 Then shalt thou walke safely by thy way, and thy foote shal not stumble.

24 If thou sleepest, thou shalt not be afraid, and when thou sleepest, thy sleepe shall be sweete.

25 Thou shalt not feare for *any* soden feare, neither for the ^l destruction of the wicked, when it commeth.

26 For the Lord shalbe for thine assurance, and shall preserue thy foote from taking.

27 ¶ Withholde not the good from ^m the owners thereof, though there be power in thine hande to do it.

28 Say not vnto thy neighbour, Go & come againe, and to morow will I giue *thee*, if thou *now* haue it.

29 ¶ Intende none hurt agaynst thy neighbour, seeing he doth dwell ⁿ without feare

ⁱ Which bringeth forth such fruit that they that eat thereof, haue life: & he alludeth to the tree of life in Paradise.

^k Hereby he sheweth ^j this wisdom, whereof he speaketh, is enclasting, because it was before all creatures, & that all things, euen the whole worlde were made by it.

^l Or shrowe, yea *Chap. 1. 9.*

^l For when god destroyeth the wicked, he will saue his, as he did Lot in Sodom.

^m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them, which haue neede of the vse thereof.

ⁿ That is, putteth his trust in thee.

PROVERBS.

by thee.

30 ¶ Striue not with a man causeles, when he hath done thee no harme.

31 ¶ Be not ^o enuious for the wicked man, neither chuse any of his wayes.

32 For the froward ^{is} abomination vnto the Lord: but his P secrete ^{is} with the righteous.

33 The curse of the Lord ^{is} in the house of the wicked: but he blesteth the habitation of the righteous.

34 With the scornefull ^q he scorneth, but he giueth grace vnto the humble.

35 The wise shal inherite glory: but fooles dishonour, though they be exalted.

CHAP. IIII.

1 *Wisdom and her fruites ought to be searched.*

14 *The way of the wicked must be refused. 20 By the worde of God the heart, eyes and course of life must be guided.*

1 **H**Eare, O ye children, the instruction of a ^a father, and giue eare to learne vnderstanding.

2 For I do giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and ^b deare in the sight of my mother,

4 When he ^c taught me, and sayd vnto me, Let thine heart hold fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, neither decline from the wordes of my mouth.

6 Forsake her not, and she shal keepe thee: loue

^o Desire not to be like vnto him.

^p That is, his covenant and fatherly affection which is hid and secret from the world.

^q He will shew by his plagues y their scornes shal turne to their owne destruction, as Chap. 1. 26.

^a He speaketh this in the person of a preacher and minister, which is as a father vnto the people.

read Chap. 1. 8. ^b In Ebrew it is Onely: for, though she had three others by Viriab, yet Salomon was only her sonne by Dauid.

^c Meaning, Dauid his father,

loue her

7 ^d Wisdome shall bring thee vnder

8 Exaltation shall bring thee her.

9 Shee shall bring thee of glorie

10 ^e He shall bring thee and the

11 I haue dome, a teousnes

12 Wh^f straites, not fall.

13 Take keepe h

14 ^f E and wal

15 Au and pass

16 For haue do except

17 For nes, and

18 But the light

create d perfectio uens.

CHAP. IIII.

loue her and shee shall preferue thee.

7 ^d Wisedome is the beginning: get wisdom *therefore*: and aboue all thy possession get vnderstanding.

8 Exalt her, and shee shall exalt thee: shee shal bring thee to honour, if thou embrace her.

9 Shee shall giue a comely ornament vnto thine head, *yea*, she shal giue thee a crowne of glorie.

10 ¶ Heare, my sonne, & receiue my words, and the yeeres of thy life shalbe many.

11 I haue ^e taught thee in the way of wisdom, and led thee in the paths of righteousness.

12 When thou goest, thy gate shall not be ^f strait, and when thou runnest, thou shalt not fall.

13 Take hold of instruction, and leaue not: keepe her, for she is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of euill men.

15 Auoid it, and go not by it: turne from it, and passe by.

16 For they can not ^g sleepe, except they haue done euill, and their sleepe departeth, except they cause *some* to fall.

17 For they eate the bread of ^h wickednes, and drinke the wine of violence.

18 But the way of the righteous shineth as the light, that ⁱ shineth more and more vntill they increase daily in knowledge and perfection, yll they come to perfection, which is whē they shalbe ioyned to their hea-
uens.

^d He sheweth that we must first begin at Gods worde, if so be we will ^y other thinges prosper with vs, contrary to the iudgement of the world, which make it their last study or els, care not for it at all.

^e Salomon declareth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

^f Thou shalt walke at libertie without offence.

^g Meaning, that to do euill is, more proper & naturall to the wicked, then to sleepe, eate or drinke.

^h Gotten by wicked meanes and cruel oppression.

ⁱ Signifying ^y the godly increase to full head in ^y hea-
to

PROVERBS.

to the perſite day.

19 The way of the wicked *is* as the dar-
kenes: they know not wherein they ſhal fall.

20 ¶ My ſonne, hearken vnto my wordes, in-
cline thine eare vnto my ſayings.

21 Let them not departe from thine eyes,
but keepe them in the middes of thine
heart.

22 For they are life vnto thoſe that finde
them, and health vnto all their ^k fleſh.

23 Keepe thine heart with all diligence for
thereout commeth ^l life.

24 Put away from thee a froward mouth, &
put wicked lippes farre from thee.

25 Let thine eyes beholde the right, and
let thine eyeliddes directe thy waye before
thee.

26 ^m Ponder the path of thy feete, and let
all thy wayes be ordred aright.

27 Turne not to the right hande, nor to the
left, *but* remooue thy foote from euill.

CHAP. V.

3 *Vvhoredome forbidden, 9 And prodigaliſie.*
15 *He willet a man to liue on his labours &*
to helpe others, 18 To loue his wife. 22 The
wicked taken in their owne wickednes.

1. **M**Y ſonne, hearken vnto my wiſdome,
& incline thine eare vnto my ⁿ know-
ledge,

2 That thou mayeſt regarde counſell, and
thy lippes obſerue knowledge.

3 For the lippes ^a of a ſtrange woman
drop *as* an honie combe, and her mouth is
more

k That is, they
ſhall haue
health of body.
vnder ^y which
all other bleſ-
ſings promiſed
in the lawe are
conteyned.
l For as the
heart is either
pure or cor-
rupt, ſo is the
whole courſe
of mans life.
m Keepe a
meaſure in all
thy doings.

¶ Or, vnder-
ſtanding.

a That is, an
harlot which
giueth her ſelf
to another ^{thē}
to her huſbā.

more ſoft
4 But th
wood, and
5 Her e
ſteps tak
6 Shee
partes ar
them.
7 Hear
and depa
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8 Keepe
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thers, and
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14 I wa
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15 ¶ Dr
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CHAP. V.

more soft then ^b oyle.

4 But the ende of her is bitter as wormewood, and sharpe as a two edged sword.

5 Her ^c feete go downe to death, and her steps take holde on hell.

6 Shee weigheth not the way of life : her pathes are ^d moueable: thou canst not know them.

7 Heare ye me nowe therefore, O children, and departe not from the woordes of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

9 Least thou giue thine ^e honour vnto others, and thy yeeres to the cruel:

10 Least the stranger should bee filled with thy strength, and thy ^f labours be in the house of a stranger,

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body)

12 And say, Howe haue I hated instruction, and mine heart despised correction!

13 And haue not obeyed the voyce of them that taught me, nor enclined mine eare to them that instructed me!

14 I was almost brought into all euill in the middes of the Congregation & ^g assemblie.

15 ¶ Drinke the water of ^h thy cisterne, and of the riners out of the middes of thine own well.

16 Let thy fountaines flowe forth, and the riuers of waters in the streetes.

afficiall to the godly that want.

^b By oyle and honie he meaneth flatterring and craftie insinuations.

^c Al her doings lead to destruction.

^d She hath neuer new means to allure to wickednes.

^e That is, thy strength and goods to her y wil haue no pitie vpon thee, as is red of Sāson, and the prodigal sonne

^f The goods gotten by thy travail.

^g Although I was faithfully instructed in y truteth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing vp in the assembly of the godly.

^h He teacheth vs sobrietie, exhorting vs to liue of our owne labours and to be be-

17 But

PROVERBES.

i Distribute them not to y wicked and infidels, but reserve them for thy self, thy familie and them that are of the householde of faith.

k Thy childre which shall come of thee in great abundance, shewing that God bleth marriage and curseth whoredome.

l Which thou diddest marie in thy youth.

For, go astray with a stranger?

m He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, that he shall not escape the iudgements of God. n Because he will not giue eare to Gods worde and be admonished.

17 But let them be thine, *essen* i thine onely, and not the strangers with thee.

18 Let thy ^k fountaine be blessed, and reioyce with the wife of thy ^l youth.

19 *Let her be as* the louing hinde and pleasant roe: let her brestes satisfie thee at all times, *and* delite in her loue continually.

20 For why shouldst thou ^adelite, my sone, in a strange woman, or embrace the bosome of a stranger?

21 For the wayes of man *are* before the ^m eyes of the Lorde, and he pondereth all his pathes.

22 His own iniquities shall take the wicked him selfe, and hee shalbe holden with the cordes of his owne sinne.

23 He shall ^adie for faulte of instruction, & shal go astray through his great folly.

m He declareth that except man doe ioyne to his wife both in heart and in outward conuersation, that he shall not escape the iudgements of God. n Because he will not giue eare to Gods worde and be admonished.

CHAP. VI.

1 *Instruction for sureties.* 6 *The slothful & sluggish is stirred to worke.* 12 *He describeth the nature of the wicked.* 16 *The things that god hateth.* 20 *To obserue the worde of God.*

24 *To slee adulterie.*

a He forbid-
deth vs not to
become surety
one for another
according to
the rule of cha-
ritie, but that
we cōsider for
whom & after
what sort, so y

1 MY sonne, if thou be suretie for thy neighbour, and hast striken handes with the stranger,

2 Thou art ^asnared with the wordes of thy the creditour may not be defrauded.

mouth:

mouth: th
of thine o

3 Do this
selfe: see
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4 Giue n
to thine e

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6 ¶ Go
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7 For sl
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13 Hee
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14 Lew
neth euil

15 The
speedily

CHAP. VI.

mouth: thou art *even* taken with the wordes
of thine owne mouth.

3 Do this now, my sonne, and deliuer thy
selfe: seeing thou art come into the hand of
thy neighbour, go, and humble thy selfe, and
solicite thy friends.

4 Giue no sleepe to thine eyes, nor slumber
to thine eyeliddes.

5 Deliuer thy selfe as a doe from the hand
of the hunter, and as a birde from the hande
of the fowler.

6 ¶ Go to ^bthe pisinire, O sluggard: behold
her wayes, and be wise.

7 For she hauing no guide, gouernour, nor
ruler,

8 Prépareth her meat in the sommer, and
gathereth her foode in haruest.

9 Howe long wilt thou sleepe, O sluggard?
when wilt thou arise out of thy sleepe?

10 **Yet* a litle sleepe, a litle slumber, ^ca litle
folding of the handes to sleepe.

11 Therefore thy pouertie commeth as one
that ^dtrauileth by the way, and thy neces-
sitielike ^ean armed man.

12 The vnthristie man ^f& the wicked man
walketh with a froward mouth.

13 Hee maketh a signe with his eyes: hee
signifieth with his fecte: he ^ginstructeth
with his fingers.

14 Lewde things *are* in his heart: he imagi-
neth euil at al times, & raiseth vp cōtētions.

15 Therefore shall his destruction come
speedily: he shalbe destroyed suddenly with-
out

^b If the word
of God can not
instruct thee,
yet learne at y
litle pisinire to
labour for thy
selfe and not to
burden others.

Chap. 24. 33.

^c He expresseth
liuely y nature
of y sluggard,
which though
they sleepe ne-
uer so long, yet
haue nener y-
nough, but e-
uer seeke occa-
sions therunto.

^d That is, sud-
denly, and whe
thou lookest
not for it.

^e It shal come
in such sort as
thou art not a-
ble to resist it.

^f He sheweth
to what incon-
uenience y idle
persons & slug-
gards come, by
calling the va-
thristie or the
men of Belial,
& slaunderous.

Ebr. speaketh.

^g Thus al his
gesture & cōtē-
tion leadeth
to wickednes.

PROVERBES.

out recouerie.

16 ¶ These sixe things doth the Lord hate
yea, his soule abhorreth seuen:

17 The hautie eyes, a lying tongue, and the
handes that sheade innocent blood,

18 An heart that imagineth wicked enter-
prises, ^h feete that be swift in running to
mischiefe,

19 A false witnes that speaketh lyes, & him
that rayseth vp contentions among ⁿ bre-
thren.

20 ¶ My sonne, keepe thy fathers comman-
dement, and forsake not thy mothers instru-
ction.

21 Binde them alway vpon thine ⁱ heart,
and tye them about thy necke.

22 It shall leade thee, when thou walkest: it
shall watch for thee, when thou sleepest, and
when thou wakest, it shall talke with thee.

23 For the ^k commandment is a lanterne,
and instruction a light: and ^l corrections for
instruction are the way of life,

24 To keepe thee from the wicked wo-
man, and from the flatterie of the tongue of
a strange woman.

25 Desire not her beauty in thine heart, nei-
ther let her take thee with her ^m eyelids.

26 For because of the whorish woman, ^a man
is brought to a morsel of bread, and a woman
will hunt for the precious life of a man.

27 ⁿ Can a man take fire in his bosome, and
his clothes not be burnt?

28 Or can a man goe vpon coles, and his
feete

^h Meaning, the
raging affecti-
ons, which ca-
rie a man away
in such sorte
that he can not
tell what he
doeth.

^l Or, neighbours.

ⁱ Read cha. 3. 3.

^k By the com-
mandement he
meaneth the
word of God: &
by the instruc-
tion, the prea-
ching and de-
claratiō of the
same, which is
committed to
the Church.

^l And reprehē-
sions when the
word is prea-
ched bring vs
to liue.

^m With her
wanton lookes
and gesture.

ⁿ Meaning, y
she will neuer
cease, tyll shee
haue brought
thee to begge-
rie, and then
seeke they de-
struction.

feete not

29 So he

wife, shall

cheth her

30 Men d

stealeth, to

hungrie.

31 But if

folde, or h

house.

32 But he

a woman,

he that d

33 He sha

and his re

34 For ie

fore he w

geance.

35 He ca

some: nei

augment

nature seek

deeth that n

raunsome f

1 An exhe

of God,

lot, 6

1 MY

my

2 Keep

shalt liue

nor that v

CHAP. VII.

feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her.

30 Men do not ^o despise a thiefe, when hee stealeth, to satisfie his P soule, because he is hungrie.

31 But if he be found, he shall restore seuen folde, or he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he ^q is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shal finde ^q a wound and dishonour, and his reproch shall neuer be put away.

34 For ielousie ^u the rage of a man: therefore he will not ^r spare in the daye of vengeance.

35 He can not beare the sight of any raunsome: neither will he consent, though thou augment the giftes.

nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the law of nature admitteth anie ransome for the adulterie.

CHAP. VII.

1 *An exhortation to wisdom and to the worde of God, 5 VVhich wil preserve vs from ^y hazard, 6 VVhose maners are described.*

1 **M**Y sonne, keepe my wordes, and hide my commandements with thee.

2 Keepe my commandementes, and thou shalt liue, and mine instruction as the ^a apple nor that we looke on any thing more, nor minde any thing so much.

^o He appro-
ueth not theft,
but sheweth ^y
it is not so abo-
minable as
whoredome,
forasmuch as
theft might be
redeemed: but
adultery was a
perpetual infam-
ie, and death
by the lawe of
God.

^p Meaning, for
very necessity.
^u *Ebre. sayeth
in heart.*

^q That is, death
appoynted by
the Law.

^r He sheweth
that man by

admitteth anie

^a By this diuer-
sitie of wordes
he meaneth ^y
nothing ought
to be so deare
vnto vs, as the
word of God,
of

PROVERBS.

b Salomon v-
seth this para-
ble to declare
their folly, that
suffer them sel-
ues to be abu-
sed by harlots.

c He sheweth
that there was
almost none so
impudent, but
they were a-
fraid to be
seene, and also
their own con-
sciencs did
accuse them,
which caused
them to seeke
the night to
couer their fil-
thines.

Or, garments.

Or, hid.

d He descri-
beth certeine
conditions,
which are pe-
culiar to har-
lots.

*Ebr. she shēg-
thened her face.*

e Because that
in peace of-
frings a portio

returned to
them that offered, she sheweth him y she hath meat at home to make
good cheere with, or els she would vie some cloke of holines, y she
had gotten him in her snares. f Which declareth that harlots out-
wardly will seeme holy and religious: both because they may the
better deceime others, and also thinking by offering of ceremonies
and offrings to make satisfaction for their sinnes.

of thine eyes.

3 Binde them vpon thy fingers, and write
them vpon the table of thine heart.

4 Say vnto wisdom, Thou art my sister:
and call vnderstanding thy kinswoman,

5 That they may keepe thee from the
strange woman, *euen* from the stranger that
is smooth in her wordes.

6 *¶* As I was in the window of mine house,
I looked through my window,

7 And I saw among the fooles, and consi-
dered among the children a yong man de-
stitute of vnderstanding,

8 Who passed through the streete by her
corner, and went toward her house,

9 In the twilight in the euening, when the
night began to bee *c* blacke and darke.

10 And beholde, there met him a woman
with an harlots " behauiour, and " subtil in
heart.

11 (She *d* is babbling and loude: whose feet
cannot abide in her house.

12 Now *she* is without, now in the streetes, &
lyeth in wayte at euery corner)

13 So she caught him and kissed him and
" with an impudent face saide vnto him,

14 I haue *c* peace offrings: this *f* day haue
I payed my vowes.

15 The
that I
founde

16 I ha
" carpet

17 I ha
aloes, an

18 Com
morning

19 For
gone a i

20 He
uer, & w

21 Thus
to yeeld

entised

22 And
an & oxe

afoole t

23 Till
bird has

" he is in

24 ¶ He
and hear

25 Let n
wander

26 For
wounded

by her.

27 Her
which go

1 VVised

CHAP. VII.

15 Therefore came I forth to meet thee,
that I might seeke thy face: and I haue
founde thee.

16 I haue deckt my bed with ornamentes,
"carpets and laces of Egypt.

*Or, carved
worke.*

17 I haue perfumed my bed with myrrhe,
aloes, and cynamom.

18 Come, let vs take our fill of loue vntil the
morning: let vs take our pleasure in dalliace.

19 For mine husband is not at home: hee is
gone a iourney farre of.

20 He hath takē "with him a bagge of sil-
uer, & wil come home at the day appointed.

*" Ebr. in his
hand.*

21 Thus with her great craft she caused him
to yeelde, and with her flattering lippes she
entised him.

22 And he followed her straight wayes, as
an oxe that goeth to the slaughter, & h as
a foole to the stocks for correction,

*g Which, thin-
king he goeth
to the pasture,
goeth willing-
ly to his owne
destruction.*

23 Till a dart strike through his liuer, as a
bird hasteth to the snare, not knowing that
"he is in danger.

*h Which goeth
cherefully, not
knowing that
he shalbe cha-
stised.*

24 ¶ Heare me now therefore, O children,
and hearken to the wordes of my mouth.

*" Ebre. it is for
his life.*

25 Let not thine heart decline to her waies:
wander thou not in her paths.

*i Neither wit
nor strength
can deliuer the
that fall into
the handes of
the harlot.*

26 For she hath caused many to fall downe
wounded, & the i strong men are all slaine
by her.

Chap. 2. 18.

27 Her house is the way * vnto the graue,
which goeth down to y chambers of death.

CHAP. VIII.

1 Wisdom declareth her excellencie, 11 Riches,

T.i.

15 Power,

PROVERBS.

*15 Power, 22 Etermitie. 33 She exhorteth
all to loue and follow her.*

Chap. 1. 10.

a Salomon declareth that man is cause of his owne perdition, & that he can pretend no ignorance, forasmuch as God calleth to al men by his worde, and by his workes to follow vertue and to flee from vice.

b Where the people did most resort, & which was the place of iustice
c Meaning, that the worde of God is easie vnto all, & haue a desire vnto it, & which are not blinded by the price of this world.

d That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prudent nor good counsellour, not God,

1 DOTH * not ^a wisdom cry? and vnderstanding vtter her voyce?

2 She standeth in ^y top of the high places by the way in the place of the paths.

3 She cryeth besides ^b the gates before the citie at the entrie of the doores.

4 O men, I call vnto you, and vtter my voyce to the children of men.

5 O ye foolish men, vnderstand wisdom, and ye, O fooles, be wise in heart.

6 Giue care, for I will speake of excellent things, and the opening of my lippes shall teache things that be right.

7 For my mouth shall speake the trueth, & my lippes abhorre wickednes.

8 All the wordes of my mouth are righteous: there is no lewdnes, nor frowardnes in them.

9 They are all ^c plaine to him that will vnderstande, and streight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

11 For wisdom is better then precious stones: and all pleasures are not to be compared vnto her.

12 I wisdom dwell with ^d prudence, and I finde forth knowledge and counsels.

13 The feare of the Lord is to hate ^e euil, as pride, and arrogancie, and the euill waye:

14 So that hee that doeth not hate euil, seareth and

and a man
do hate

14 I haue
derstand

15 By
iustice.

16 By
all the i

17 I lo
seeke m

18 Ric
durable

19 My
fine gol
siluer.

20 I cau
ousnes, &

i iudgen

21 Tha
inherit

22 The
gining

23 I wa
beginnin

24 Whe
gotten,

25 Befo
boundin

26 He h

John calle

CHAP. VIII.

and a mouth *that speaketh lewde thinges*, I do hate.

14 I haue counsell and wisedome: I am vnderstanding, *and* I haue strength.

15 By me, Kings ^freigne, and princes decree iustice.

16 By me princes rule and the nobles, *and* all the iudges of the earth.

17 I loue them that loue me: and they that seeke me ^gcarely, shal finde me.

18 Riches and honour *are* with me: ^h*euē* durable riches and righteousnes.

19 My fruite is better then golde, *euē* then fine golde, and my reuenues *be* ^h*etter* then fine siluer.

20 I cause to walke in the waye of righteousness, *and* in the middes of the pathes of iudgement,

21 That I may cause them that loue me, to inherite substance, and I will fill their treasures.

22 The Lorde hath possessed me in the beginning of his way: *I was* ^k*before* his workes of olde.

23 I was set vp from euerlasting, from the beginning *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: *and* before the hilles, was I begotten.

26 He had not yet made the earth, nor the

John calleth the worde that was in the beginning, Iohn. 1. 1.

^f Whereby he declareth that honours, dignitie or riches come not of mans wisedome or industrie, but by the prouidence of God.

^g That is, study the worde of God diligētly, and with a desire to profit.

^h Signifying, that he chiefly meaneth the spiritual treasures and heauenly riches.

ⁱ For there can be no true iustice or iudgement, which is not directed by this wisdom

^k He declareth hereby the diuinitie and eternitie of this wisdom, which he magnifieth and prayseth through this booke: meaning thereby

Y eternall sone of God Iesus Christ our Saviour, who Saine

PROVERBES.

1 He declareth the eternitie of the Sonne of God, which is ment by this worde Wisdome, who was before all time and euer present with the Father.

2 Some reade a chief worker: signifying that this Wisdome, euen Christ Iesus, was equall with God his father, & created, preserueth and still worketh with him, as Iohn 5. 17. n Whereby is declared that the worke of the creation was no paine, but a solace vn to the wisdome of God.

o By earth he meaneth man, which is the worke of God in whom wisdome tooke

pleasure: in so much as for mans sake the diuine Wisdome toke mans nature, and dwelt among vs, & filled vs with vnspeakeable treasures: and this is that solace and pastime whereof is here ipoken.

open places, nor the height of the dust in the world.

27 When he prepared the heauens, I was there, when he set the compas vpon the deepe.

28 When he established the cloudes aboue, when hee confirmed the fountaines of the deepe,

29 When he gaue his decree to the sea, that the waters shoulde not passe his commandement: when he appointed the foundations of the earth,

30 Then ^m was I with him as a nourisher, & I was dayly ^{his} delight reioycing alway before him,

31 And tooke my ⁿ solace in the compas of ^o his earth: and my delite ^{is} with the children of men.

32 Therefore now hearken, O children, vn to mee: for blessed *are they that keepe my wayes.*

33 Heare instruction, and be ye wyse, and refuse it not: blessed *is* the man that heareth me, watching dayly at my gates, and giuing attendance at the postes of my doores.

34 For he that findeth me, findeth lyfe, and shall obtaine fauour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: *and all that hate me, loue death.*

CHAP.

3 VVif

scorn
God.

1 W

2 She
wine, and

3 She
cryeth
saying,

4 WH
and to l
sayth,

5 Con
of the w

6 For
liue: and

7 He
to him
the wick

8 Reb
but rebu

9 Giu
the wise
will incr

10 The
of the L

ministrati
nants in h
teme hir
corrigible
compariso
eth their

CHAP. IX.

3 *Wisdom* calleth all to her feast. 7 *The*
scorner will not be corrected. 10 *The feare of*
God. 13 *The conditions of the harlot.*

1 **W**isdom hath built her ^a house, and
 hewen out her ^b seven pillars.

2 She hath killed her vitales, drawen her
 wine, and ^c prepared her table.

3 She hath sent forth her ^d maidens and
 cryeth vpon the highest places of the citie,
saying,

4 Who so is ^e simple, let him come hit her,
 and to him that is destitute of wisdom, she
 sayth,

5 Come, & eate of my ^f meat, and drinke
 of the wine *that* I haue drawen.

6 Forake *your way*, ye foolish, and ye shall
 liue: and walke in the way of vnderstanding.

7 He that reproveth a scorner, purchaseth
 to him selfe shame: and he that rebuketh
 the wicked, *getteth* him selfe ^g a blot.

8 Rebuke not a ^h scorner, lest he hate thee:
 but rebuke a wise man, and he will loue thee.

9 Giue *admonition* to the wise, and he wilbe
 the wiser: teache a righteous man, and hee
 will increase in learning.

10 The beginning of wisdom is the feare
 of the Lorde, and the knowledge of holye

^a Christ hath
 prepared him
 a Church.

^b That is, many
 chief states and
 principal parts
 of his Church,
 as were the Pa
 triarkes, Pro
 phetes, Apo
 stles, Pastours
 and Doctours.

^c He compa
 reth wisdom
 wth great princes
 that keepe ope
 house for all
 that come.

^d Meaning
 true prachers,
 which are not
 infected with
 mans wisdom.

^e He that kno
 weth his owne
 ignorance and
 is voyd of ma
 lice.

^f By the meat
 and drinke, is
 ment the word
 of God & the

ministration of the Sacramentes, whereby God nourisheth his ser
 uants in his house, which is the Church. ^g For the wicked wil con
 temne him and labour to defame him. ^h Meaning, them that are in
 corrigible, which Christ calleth dogs and swine: or he speaketh this in
 comparison, not that the wicked should not be rebuked, but he shew
 eth their malice, and the small hope of profite.

T.iii.

things,

PROVERBS.

3 He sheweth
what true vnder-
standing is,
to know γ will
of God in his
word, which is
ment by holy
things.

4 Thou shalt
haue the chief
profit and com-
modity therof.
1 By the foolish
woman some vn-
derstande the
wicked prea-
chers, who cou-
terfai γ word
of God, as ap-
peareth ver. 16
which were γ
wordes of the
true preachers
as ver. 4: but
their doctrine
is but as stollē
waters: mea-
ning γ thei are

things, is vnderstanding.

11 For thy dayes shall be multiplied by me,
and the yeres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for
thy selfe, and if thou be a scorner, thou a-
lone shalt suffer.

13 ¶ A foolish woman is troublesome: she
is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house
on a seat in the hie places of the citie,

15 To call them that passe by the way, that
go right on their way, saying,

16 Who so is simple, let him come hither,
and to him that is destitute of wisdom, she
saith also,

17 Stollē waters are sweete, and hid bread
is pleasant.

18 But he knoweth not, that the dead are
there, and that her ghestes are in the depth
of hell.

but mens traditiōs, which are more pleasant to γ flesh
then the word of God: and therefore they them selues boast thereof,

CHAP. X.

In this chapter and al that folowe unto the thir-
tieth, the wise man exhorteth by diuers sen-
tences, which he calleth parables, to folow ver-
tue, and flee vice: and sheweth also what pro-
fit cometh of wisdom, and what hinderance
proceedeth of foolishnes.

THE PARABLES OF SALOMON.

Chap. 10. 10.

1 A Wise sonne maketh a glad father:
but a foolish sonne is an heauinesse to
his mother.

2 The

3 The
thing :
death.

3 The
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4 A
the har

5 He
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6 Bless
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7 Tho
but the

8 The
demen
beaten

9 He th
ly: but
knowe

10 He
keth s
shalbe

11 Th
spring
mouth

12 H
loue c

13 In
ding w
 γ back

CHAP. X.

3 The treasures of wickednes ^a profite nothing : but righteousness deliuereth from death.

3 The Lord will ^b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A ^c slouthfull hand maketh poore : but the hand of the diligent maketh riche.

5 He that gathereth in sommer, ^d is the sone of wisdom: *but* he that sleepeth in haruest, is the sonne of confusion.

6 Blessings ^e are vpon the head of the righteous: but iniquitie shall couer the mouth of ^f the wicked.

7 The memoriall of the iust *shalbe* blessed : but the name of the wicked shall ^g rotte.

8 The wise in heart wil receyue commandements : but the foolish in ^h talke shall be beaten.

9 He that walketh vprightly, walketh ⁱ boldly: but he that peruerteth his wayes, shall be knowne.

10 He that ^j winketh with the eye, worketh sorowe, and he that is ^k foolish in talke, shall be beaten.

11 The mouth of a righteous man is a well-spring of lyfe: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions : ^l but loue couereth al trespasses.

13 In the lippes of him that hath vnderstanding wisdom is found, & ^m a rod shall be for ⁿ y^e backe of him that is destitute of wisdom.

T.iiii.

14 Wise

^a That is, wickedly gotten.

^b Though he suffer ^c y^e iust to want for a time yet he wil send him cōfort in due season.

^c Or, deceitful.

^d When their wickednes shall be discouered, they shall be as dumme, & not knowe what to say.

^e Shalbe vile and abhorred both of God & man, contrarie to their owne expectation, which thinke to make their name immortal.

^f Ebr. lippes.

^g Or, surely.

^h He that beareth a fair countenance, & imagineth mischief in his heart, as

Chap. 6. 13.

ⁱ For the corruption of his heart is knowne by his talke.

^j Cor. 13. 4.

^k 1. pet. 4. 8.

^l That is, God will finde him out to punish him.

PROVERBES.

h And so maketh him bold to do euill, whereas pouertie bridleth *y* poore frō many euill things.

i For they speake trueth and edify many by exhortatiōs, admonition & counsell.

k Meaning that all worldly things bring care & sorow, whereas they that feele the blessings of God, haue none.

l He is but a trouble, and grief to him *y* setteth him about any busines.

14 Wise men lay vp knowledge: but the mouth of the foole *is* a present destruction.

15 The riche mans goodes are his ^hstrong citie: *but* the feare of the needie *is* their pouertie.

16 The labour of the righteous *tendeth* to life: *but* the reuenues of the wicked to sinne.

17 He that regardeth instruction, *is in* the way of lyfe: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lips, is wise.

20 The tongue of the iust man *is as* a fined siluer: *but y* heart of the wicked *is* litle worth.

21 The lippes of the righteous do feede many: but fooles shal die for want of wisdom.

22 The blessing of the Lorde, it maketh riche, and hee doeth adde ^kno sorrowes with it.

23 *It is* as a pastime to a foole to do wickedly: but wisdom *is* vnderstanding to a man.

24 That which the wicked feareth, shall come vpon him: but God will graunt the desire of the righteous.

25 As the whirlewind passeth, so *is* the wicked no more: but the righteous *is as* an euerlasting foundation.

26 As vineger *is* to the teeth, and as smoke to the eyes, so *is* the slouthfull to them that sende him.

27 The feare of the Lorde increaseth the dayes:

dayes: but diminisheth

28 The righteous shall be glorified, but the wicked shall per

29 The righteous shall be vpright, but the wicked shall be

30 The righteous shall be like a tree, but the wicked shall be like a chaff

31 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

32 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

33 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

34 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

35 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

36 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

37 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

38 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

39 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

40 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

41 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

42 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

43 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

44 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

45 The righteous shall be like a tree, in wisdom, but the wicked shall be like a chaff

CHAP. XI.

dayes: but the yerres of the wicked ^mshalbe diminished.

28 The pacient abiding of the righteous shalbe gladnes: but the hope of the wicked shall perishe.

29 The way of the Lorde is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shalⁿ neuer be remoued: but the wicked shal not dwell in the land.

31 The mouth of the iust shall be frutfull in wisdome: but the tongue of the froward shalbe cut out.

32 The lippes of the righteous know what is acceptable: but the mouth of the wicked *speake*th froward things.

CHAP. XI.

1 False ^abalances *are* an abomination vnto the Lord: but a perfit ^aweight pleaseth him.

2 When pryde commeth, then commeth ^bshame: but with the lowly is wisdome.

3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressors shal destroy them.

4 ^aRiches auaille not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shal direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousness of the iust shal deliuer them: but the transgressors shalbe taken in *their* owne wickednes.

^m The time of their prosperitie shall bee short, because of their great fall, though they seeme to liue long.

ⁿ They enjoy in this life by faith and hope, their everlasting life.

^a Vnder this worde he condemneth all false weightes, measures and deceyte.

^a *Ebr. stone.*

^b When man forgetteth him selfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion
Eccles. 5. 10.

zek. 7. 19.

7 ^a When

PROVERBS.

Wisd. 9. 15.

c That *is*, shall enter into trouble.

d A dissembler that pretēdeth friendship, but is a priuie enemie.

e The countrey is. blessed, where there is godly men, and they ought to priuice when the wicked are taken away.

f Or, prosperitie. *f* Will not make light report of others.

g Where God giueth store of men of wisdom, and counsell.

h Whose conuersation he knoweth not. *i* He that doeth not without

iudgement, and consideration of the circumstances put himself in danger. *is* Cha. 6. 1.

k Or, modest.

l Is both good to himselfe, and to others

l Or, neighbour.

7 * When a wicked man dieth, *his* hope perisheth, & the hope of the vniust shal perish.

8 The righteous escapeth out of trouble, & the wicked shal come in his *c* stead.

9 An *d* hypocrite with *his* mouth hurteth his neighbour : but the righteous shall bee deliuered by knowledge.

10 In the prosperitie of the righteous the citie *e*reioyceth, and when the wicked perish, *there* is ioy.

11 By the *a* blessing of the righteous, the citie is exalted : but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom : but a man of vnderstanding will *f* keepe silence.

13 He that goeth about *as* a slanderer, discouereth a secret : but he that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall : but where many *g* counsellors are, *there* is health.

15 He shalbe sore vexed, that is suretie for a *h* stranger, and he *i* that hateth suretiship, is sure.

16 A *a* gracious woman atteyneth honour, and the strong men attaine riches.

17 He that is mercifull, *k* rewardeth his owne soule : but he that troubleth his owne *a* flesh, *is* cruell.

18 The wicked worketh a deceytful worke : but he that soweth righteousness, shall receyue a sure rewarde.

19 As righteousness *leadeth* to life : so he that followeth

followe

20 The

ominat

vpright

21 *f* *th*

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22 *As*

is a faire

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CHAP. XI.

followeth euill, *seeketh* his owne death.

20 They that are of a froward heart, are abomination to the Lorde: but they that are vpright in *their* way, are his delite.

21 *Though* hand ioine in hand, the wicked shal not bee vnpunished: but the seede of the righteous shall escape.

22 *As* a icwell of golde in a swines snout: so is a faire woman, which lacketh discretion.

23 The desire of the righteous is only good: but the hope of the wicked is indignation.

24 There is that scattereth, & is more increased: but he that spareth more othen is right, surely *commeth* to pouertie.

25 The liberal person shal haue plentie: & he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things getteth fauour: but he that seeketh euill, it shal come to him.

28 He that trusteth in his riches, shall fall: but the righteous shal flourish as a leafe.

29 He that troubleth his owne house, shal inherite the wind, and the foole shall be seru-
uant to the wise in heart.

30 The fruit of the righteous is as a tree of life, and he that winneth soules, is wise.

riches, yet are they but slaves to the godly, which are
sours of the giftes of God. That is, bringeth them to the know-
ledge of God;

I Though they
make neuer so
many friendes,
or thinke them
selues neuer so
sure, yet they
shal not escape
for, is of vncome-
ly behauiour.
m They can look
for nothing but
Gods venge-
ance.

n Meaning the
that pine libe-
rally, who God
blesseth.

o That is, the
niagarde.
"Ebr. the soule
of blessing shall
be made fat.

p That proui-
deth for the
use of the that
are in necessity

q The covetous
men that spare
their riches to
the hinderance
of their fami-
lies, shall be de-
prived thereof
miserably.

r For though
the wicked be
the true posses-

PROVERBS.

t Shalbe puni-
shed as hee de-
serueth, as
1. Pet. 4. 18.

31 Beholde, the righteous shalbe *t* reeom-
pensed in the earth: howe much more the
wicked and the sinner?

CHAP. XII.

1 *H*E that loueth instructiō, loueth know-
ledge: but he that hateth correction, *is*
a foole.

2 A good man getteth fauour of the Lord:
but the man of wicked imaginations will he
condemne.

3 A man cannot be established by wicked-
nes: but the *a* roote of the righteous shall
not be mooued.

4 A *u*ertuous woman *is* the crowne of her
husbande: but shee that maketh *him* asha-
med, *is* as corruption in his bones.

5 The thoughts of the iust *are* right: but the
counsels of the wicked are deceitfull.

6 The talking of the wicked *is* to lie in wait
for blood: but the mouth of the righteous
will *b* deliuer them.

7 *G*od ouerthroweth the wicked, and they
are not: but the house of the righteous
shall stande.

8 A man shalbe commended for his wise-
dome: but the frowarde of heart shall bee
despised.

9 He that is despised, *e* and *is* his owne ser-
uant, is better then hee that boasterh him-
selfe and lacketh bread.

10 A righteous man *d* regardeth the life of
his beast: but the mercies of the wicked
are cruel.

a They are so
grounded in
the fauour of
God, that their
roote shal pro-
sper continually.
*"Eb. strong, or
painfull.*

b As their con-
science is vp-
right, so shall
they be able to
speake for the-
selves against
their accusers.

c The poore
man that is co-
temned, & yet
liueth of his
owne trauaile.

d Is merciful,
euē to the very
beast *y* doeth
him seruice.

11 * He

11 * He
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23 A w
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CHAP. XII.

11 * He that tilleth his land,shalbe satisfied with bread : but he that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the net of euils: but the roote of the righteous gyueth fruite.

13 The euill man is snared by the wickednes of his lips, but the iust shall come out of aduersitie.

14 A man shalbe faciate with good things by the fruit of his mouth, & the recompence of a mans handes shal God giue vnto him.

15 The way of a foole is right in his owne eyes: but he that heareth counsell, is wise.

16 A foole in a day shall be knowne by his anger: but he that couereth shame, is wise.

17 He that speaketh truth, will shew righteousness: but a false witnes vsesh deceyt.

18 * There is that speaketh wordes like the prickings of a sword: but the tongue of wise men is health.

19 The lippe of truth shalbe stable for euer: but a lying tongue varieth incontinently.

20 Deceit is in the heart of them that imagine euill: but to the counsellers of peace shall be ioy.

21 There shall none iniquitie come to the iust: but the wicked are full of euill.

22 The lying lippes are an abomination to the Lord: but they that deale truely are his delite.

23 A wise man concealeth knowledge: but the heart of the fooles publisheth foolishnes.

24 * The

*Chap 28.19.
eccles.20.27.*

*[Or, defence.
e Continually
imagineth meanes how to do harm to others.
f Meaning, their heart within, which is vp. right and doth good to all.*

*g He standeth in his owne conceit, and condemneth all others in respect of himselfe.
h Which bridelth his affections.*

*(Chap. 14.5.
i Which seeke nothing more then to prouoke others to anger.*

PROVERBS.

Chap. 10. 4.

k That is, words of comfort, or a cheerful mind which is declared by his words, reioyeth a man, as a covetous mind killeth him.

l That is, more liberall in giving.

m Although he get much by unlawful meanes, yet will he not spende it vpon himselfe.

a If he vse his tongue to gods glorie, and the profite of his neighbour, God shal blesse him.
b He ever desireth, but taketh no paynes to geete any thing.

n Mr. way.

24 * The hand of the diligent shall beare rule: but the idle *shalbe* vnder tribute.

25 Heauinesse in the heart of man doeth bring it downe: but a *k* good worde reioy- ceth it.

26 The righteous *l* is more excellent then his neighbour: but the way of the wicked will deceiue them.

27 The deceytfull man roseth not, that he *m* tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteousness, and in *that* pathway *there is* no death.

CHAP. XIII.

1 *A* Wise sonne *will* obey the instruction of his father: but a scorner will heare no rebuke.

2 A man shal eat good things by the fruit *a* of his mouth: but the soule of the trespassers *shal* suffer violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth his lips, destruction *shalbe* to him.

4 The sluggarde *b* lusteth, but his soule hath nought: but the soule of the diligent shall haue plentie.

5 A righteous man hateth lying words: but the wicked causeth slander and shame.

6 Righteousnesse preserveth the vpright of *life*: but wickednesse ouerthroweth *y* sinner.

7 There is that maketh himselfe rich, and hath nothing, *and* that maketh himselfe poore, hauing great riches.

8 A man

8 A man
of his life
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9 The l
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10 Only
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11 The
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13 He r
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18 Pou
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19 A de
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20 He th
but a co

CHAP. XIII.

8 A man wil giue his riches for the raunfom of his life: but the poore c can not heare the reproche.

9 The light of the righteous reioiceth: but the candle of the wicked shalbe put out.

10 Only by pride ddoth man make contention: but with the wel aduised is wisdomie.

11 The riches of vanitie shal diminish: but he that gathereth with f the hand, shall increase them.

12 The hope that is deferred, is y fainting of the heart: but whē the desire commeth, it is as a tree of life

13 He that despiseth gthe worde, he shalbe destroyed: but he that feareth the comariment, he shalbe rewarded.

14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.

15 Good vnderstāding maketh acceptable: but the way of the disobedient is hated.

16 Euery wise mā wil worke by knowledge: but a foole will spread abroad folly.

17 * A wicked messenger falleth hinto euil: but a faithfull ambassadour is preferuation.

18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honoured.

19 A desire accōplished deliteth the soule: but it is an abomination to fooles to depart from euill.

20 He that walketh with y wife, shalbe wise: but a companion of fooles shalbe i afflicted.

21 Affliction

e For his pouertie, he is not able to escape the threatnings which the cruel oppressors vie against him d When as euery man contendeth to haue the preeminence, and wil not giue place to another.

e That is, goods euil gotten.

f That is, with his own labor. g Meaning, the worde of God, whereby he is admonished of his duetie.

Chap. 25. 13.

h Bringeth many inconueniences both to himselfe and to others.

i As he is partaker of their wickednes and beareth with their vices, so shall he be punished alike as they are.

PROVERBS.

k Read Iob. 27.
16, 17.

l God bleſſeth
the labour of
the poore, and
conſumeth
their goodes,
which are neg-
ligent, becauſe
they thinke
they haue y-
nough.

Chap. 23. 13.
ecclem. 30. 1.

a That is, ta-
keth paine to
profit her fami-
lie. & to do that
which concer-
neth her duetie
in her houſe.
Iob. 12. 4.

b That is, in
vprightnes of
heart & with-
out hypocrisie.
c His proude
tongue ſhall
cauſe him to be
punished.

d By the ox is
ment labour, &
by the crib the
barne: meaning
without labour
there is no
profite.

e For the main-
tenance of his owne ambition & not for Gods glory, as Simon Magus.

21 Affliction followeth ſinners: but vnto the
righteous God will recompence good.

22 The good man ſhal giue inheritance vn-
to his childrens children: and the riches
of the ſinner is layd vp for the iuſt.

23 Much food is in the field of the poore:
but the field is deſtroyed without diſcretion.

24 * He that ſpareth his rodde, hateth his
ſonne: but he that loueth him, chaſtēneth
him betime.

25 The righteous eateth to the contenta-
tion of his minde: but the belly of the wic-
ked ſhall want.

CHAP. XIII.

1 A Wiſe woman buyldeth her houſe:
but the fooliſh deſtroyeth it with her
owne handes.

2 * He that walketh in his brighteouſnes,
feareth the Lorde: but he that is lewde in
his wayes, deſpiſeth him.

3 In the mouth of the fooliſh is the rod of
pride: but the lips of the wiſe preſerue the.

4 Where none oxen are, there the crib is
emptie: but much increaſe commeth by the
ſtrength of the ox.

5 A faithfull witneſſe will not lie: but a falſe
recorde will ſpeake lyes.

6 A ſcorner ſeeketh wiſdome, and findeth
it not: but knowledge is eaſie to him that
will vnderſtande.

7 Depart from the fooliſh man, when thou
perceiueſt not in him the lips of knowledge.

8 The

8 The
deſtance
fooles

9 The
but am

10 The
his ſoule

11 The
ſtroyed

ous ſhall

12 * Th

3 man: b

of death

13 Eue

full, b a

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17 He r

folie, and

18 The

prudent

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teous.

20 Th

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CHAP. XIII.

8 The wisdom of the prudent is to understand his way: but the foolishness of the fool is deceit.

9 The spoule maketh a mocke of sinne: but among the righteous there is fauour.

10 The heart knoweth the bitterness of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shall be destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way which seemeth right to a man: but the issues thereof are the waies of death.

13 Euen in laughing the heart is sorrowfull, and the ende of that myrth is heaviness.

14 The heart that declineth, shall be satisfied with his owne wayes: but a good man shall depart from him.

15 The foolish will beleue every thing: but the prudent will consider his steppes.

16 A wise man feareth, and departeth from euill: but a fool rageth, and is careless.

17 He that is hastie to anger, committeth folie, and a busie bodie is hated.

18 The foolish do inherit folie: but the prudent are crowned with knowledge.

19 The euill shall bowe before the good, and the wicked at the gates of the righteous.

20 The poore is hated euen of his owne neighbour: but the friendes of the riche

Vi.

f Doeth not know the grievousness thereof, nor Gods iudgements against the same.

g As a mans conscience is witness of his owne griele: so another can not feele the ioy & comfort, which a man feeleth in himselfe.

Chap. 16. 25.

h He sheweth that the alluremēt vnto sinne semeth sweete, but the ende thereof is destruction.

i He that forsaketh God, shall be punished, and made wearie of his sinnes wherein he delighted.

"Ebr. the man of imaginations.

k If this con. e not dayly to passe, we must consider that it is because of our sins, which let Gods wor- are king.

PROVERBS.

are many.

21 The sinner despiseth his neighbour: but hee that hath mercy on the poore, is blessed.

22 Do not they erre that imagine euill: but to them that thinke on good thinges, shall be mercy and trueth.

23 In all labour there is abundance: but the talke of the lippes bringeth onely want.

24 The crowne of the wise is their riches, & the folie of fooles is foolishnes.

25 A faithfull witnes delinereth soules: but a deceyner speaketh lyes.

26 In the feare of the Lord is an assured strength, and his children shall haue hope.

27 The feare of the Lord is as a wellspring of life, to auoide the snares of death.

28 In the multitude of the ^l people is the honour of a King, and for the want of people commeth the destruction of the prince.

29 He that is slow to wrath, is of great wisdom: but hee that is of an hastie minde, exalteth folie.

30 A sound heart is the life of the ^b flesh: but enuie is the rotting of the bones.

31 * He that oppresseth the poore, repro- ueth him that made him: but he honou- reth him that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that

1 That is, the strength of a King standeth in many people

10r. fody.

Ch. p. 17. 5.

that h
m in the
34 Iuf
a shame
35 The
uaut:
that is l

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2 The
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CHAP. XV.

that hath vnderstanding, and is known
in the middes of fooles.

34 Iustice exalteth a nation,^a but sinne is
a shame to the people.

35 The pleasure of a King *is* in a wise ser-
uaunt: but his wrath shalbe towarde him
that is lewde.

m For as much
as they are
cōmitt therby
& put to silence
¶ Or, & the mur-
cy of the people
is a sacrifice for
sinne.

CHAP. XV.

1 **A**^{*} Soft answer putteth away wrath:
but gricuous wordes stirre vp anger.

Chap. 25. 15.

2 The tongue of the wise vseth know-
ledge aright: but ^h mouth of fooles ^a bab-
bleth out foolishnes.

Vos. 28.

3 The eyes of the Lorde in euery place
beholde the euill and the good.

4 A wholesome tongue *is* as a tree of life:
but the frowardnesse thereof *is* the brea-
king of the minde.

5 A foole despiseth his fathers instructi-
on: but he that regardeth correction, is
prudent.

6 The house of the righteous *hath* much
treasure: but in the reuenues of the wic-
ked is ^a trouble.

7 The lips of the wise do spread abroad
knowledge: but the heart of the foolishhe
doeth not so.

a For though
they haue
much, yet it is
full of trouble
and care.

8 The ^b sacrifice of the wicked *is* abomi-
nation to the Lorde: but the prayer of the
righteous is acceptable vnto him.

b That thing
is abominable
before God,
which the wic-
ked thinke to
be most excel-
lent, & wherby
they thinke
most to be

9 The way of the wicked is an abomina-
tion vnto the Lord: but he loueth him that
followeth righteousness.

accepted.

Vii. 10 Instruction

PROVERBS.

He that swar
ueth from the
word of God,
cannot abide
to be admoni-
shed.

There is no-
thing so deepe
or secret that
can be hid fro
y eies of God,
much lesse
mēs thoughts.
Chap. 17. 33.

*Hebr. heart.
Psal. 37. 16.*

Chap. 29. 22.

That is, he e-
ner findeth
some let or
stay, and dare
not go forward
Chap. 10. 1.

10 Instruction is euill to him that forsaketh the way, and he that hateth correction, shall dye.

11 Hell and destruction are before the Lord: how much more the heartes of the sonnes of men?

12 A scorner loneth not him that rebuketh him, neither will he go vnto the wise.

13 A ioyful heart maketh a cheerefull countenance: but by the sorowe of the heart the mind is heauie,

14 The heart of him that hath vnderstanding, seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 Al the dayes of the afflicted are euill: but a good conscience is a continual feast.

16 Better is a litle with the feare of the Lord, the great treasure & trouble therewith.

17 Better is a dinner of greene herbes where loue is, then a stalled ox & hatred therewith.

18 An angrie man stirreth vp strife: but he that is slowe to wrath, appeaseth strife.

19 The way of a slothful man is as an hedge of thornes: but the way of the righteous is plaine.

20 A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnes is ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vp rightly.

22 Without counsell thoughtes come to nought:

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CHAP. XV.

nought : but ^f in the multitude of counsel-
lers there is stedfastnes. f Read Chap.
11. 14.

23 A ioy *commeth* to a man by the answer
of his mouth : and how good *is* a word *g* in
due seasons

24 The waye of life *is* on high to the pru-
dent, to auoyde from hell beneath.

25 The Lord will destroy the house of the
proud men : but he will stablish the bor-
ders of the widow.

26 The thoughtes of the wicked are abo-
mination to the Lorde : but the pure *hane*
^hpleasant wordes.

27 Hee that is griedie of gaine, troubleth
his owne house : but he that hateth giftes,
shall liue.

28 The heart of the righteous studieth to
answer : but the wicked mans mouth bab-
bleth euill things.

29 The Lord is farre of from the wicked :
but hee heareth the prayer of the righte-
ous.

30 The light of the eyes reioyceth the
heart, and a good name maketh the bones
fat.

31 The eare that hearkeneth to the ⁱcor-
rection of life, shal lodge among the wise.

32 He that refuseth instruction, despiseth
his owne soule : but he that obeyeth cor-
rection, getteth vnderstanding.

33 The feare of the Lord *is* the instructi-
on of wisdom: and before honour *goeth*
^khumilitie.

g If we will
that our talke
be comforta-
ble, we must
waite for time
and season.

h That is, hol-
some and pro-
fitable to the
hearers.

i That suffreth
him selfe to be
admonished
by Gods word,
which bringeth
life : and so a-
mendeth.

k Meaning, that
God exalteth
none, but them
that are truly
humbled.

PROVERBS.

CHAP. XVI.

a He derideth the presumption of man, who dare attribute to him selfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a worde, except God giue it him.

b He sheweth hereby, that man flattereth himselfe in his doings: calling that vertue which god termeth vice.

**Ebr. vole.*

c So that the iustice of God shall appeare to his glory, euen in the destruction of the wicked.

Chap. 11. 27.

d Their vp-right and repenting life shalbe a token

that their sinnes are forgiven.

Chap. 15. 16. psal. 37. 16.

e He sheweth the follie of man which thinketh that his wayes are in his owne hand: and yet is not able to remoue one foote except God giue force. *Chap. 11. 1.*

1 **T**He ^apreparations of the heart *are* in man: but the answere of the tongue *is* of the Lord.

2 Al the waies of a man *are* ^bcleane in his owne eyes: but the Lorde pondereth the spirits.

3 "Commit thy workes vnto the Lorde, and thy thoughtes shall be directed.

4 The Lord hath made all thinges for his owne sake: yea, euen the wicked for the day of ^c euill.

5 All that are proude in heart, *are* an abomination to the Lord: *though* ^{*} hand ioyne in hand, he shall not be vn timered.

6 By ^d mercy and trueth iniquitie shalbe forgiven, and by the feare of the Lord they depart from euill.

7 When the wayes of a man please the Lorde, hee wil make also his enemies at peace with him.

8 ^{*} Better is a litle with righteousness, then great reuenues without equitie.

9 The heart of man ^e purposeth his way: but the Lord doeth direct his steppes.

10 A diuine sentence *shalbe* in the lippes of the King: his mouth shall not transgresse in iudgement.

11 ^{*} A true weight and balance are of the

Lord:
f work
12 It
mit wi
8 by iu
13 Ri
Kings,
keth m
14 Th
of dea
15 In
life:
latter
16 ^{*} I
dome
is mor
17 T
cline
that k
18 P
high
19 B
the lo
the p
20 I
good
he is
21 T
dent
shall
22 V
to th
wick

Lord:

CHAP. XVI.

Lord: all the weightes of the bagge *are* his
f worke.

12 It is an abomination to Kinges to com-
mit wickednes: for the throne is stablished
by iustice.

13 Righteous lippes are the delighte of
Kings, and the King loueth him that spea-
keth right things.

14 The wrath of a King *is as* h messengers
of death: but a wise man wil pacifie it.

15 In the light of the Kings countenance
is life: and his fauour *is as* a cloude of the
latter raine.

16 * Howe much better is it to get wise-
dome then gold: & to get vnderstanding,
is more to be desired then siluer.

17 The path of the righteous is to de-
cline from euill, and hee keepeth his soule,
that keepeth his way.

18 Pride *goeth* before destruction, and an
high mind before the fall.

19 Better it is to be of humble mind with
the lowly, then to deuide the spoyle with
the proude.

20 He that is wise in *his* busines, shal finde
good: and * he that trusteth in the Lorde,
he is blessed.

21 The wise in heart shalbe called pru-
dent: and k the sweetenesse of the lippes
shall increase doctrine.

22 Vnderstanding *is* a wel spring of life vn-
to them that haue it: and the l instruction
wicked teach others, or els it is foly to teach them

f If they be
true and iust,
they are Gods
worke, and
he delireth
therein, but o-
therwise if
they be false,
they are the
worke of the
diu. l, and to
their condem-
nation that vse
them.

g They are ap-
pointed by
God to rule ac-
cording to e-
quitie and
iustice.

h That is, he
findeth out ma-
ny meanes to
execute his
wrath.

i Which is
most comfor-
table to the
drie ground,

Deut. 11. 14.

(chap. 8. 10.

Psal. 125. 1.

k The sweete
wordes of con-
solation, which
come forth of
a godlie heart.

l Either that
which the

y are malicious.
of

PROVERBS.

of fooles is folie.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.

24 Fayre wordes are as an honye combe, sweetenesse to the soule, and health to the bones.

Chap. 14. 12.

25 *There is a way that seemeth right vnto man: but the yssue thereof are the waies of death.

"Ebr. boweth upon him.

26 The persone that trauaileth, trauaileth for him selfe: for his mouth "craueith it of him.

m For he consumeth him selfe & others.

27 A wicked man diggeth vp euill, and in his lippes is like m burning fire.

28 A froward person soweth strife: and a tale teller maketh diuision among princes.

n With his whole indour he labourereth to bring his wickednes to passe.

29 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

o That is, when it is ioyned w vertue: or els the elder that the wicked are the more they are to be abhorred.

30 " He shutteth his eyes to deuise wickednes: he moueth his lippes, and bringeth euil to passe.

p So that there is nothing that ought to be a tribute to fortune: for all things are determined in y counsel of God, which shal come to passe

31 Age is a crowne of glory, when it is solid in the way of o righteousness.

32 He that is slow vnto anger, is better the mightie man: and he that ruleth his owne mind, is better then he that winneth a citie.

33 The lot is cast into the lappe: but the whole disposition thereof is of the Lord.

CHAP.

1 B Et it, th
strife.

2 * A di
a lewde s
ritage an

3 As is t
fornace f
hearts.

4 The w
a lver

5 He th
him, tha
at destru

6 Child
the elder
are their

7 " He
lesse a lyi

8 A rew
of them t
ther foue

9 He th
loue: but
rateth th

10 A rep
hath vnd
into a foc

11 A sed
a cruel e
him.

12 It is b
God vseth

CHAP. XVII.

1 **B**etter is a dry morsell, if peace be with it, then an house full of sacrifices with strife.

2 * A discrete seruant shall haue rule ouer a lewde sonne, and he shall deuide the heritage among the brethren.

3 *As is* the fining potte for siluer, and the fornace for golde, so the Lorde tryeth the hearts.

4 The wicked giueth heed to false lippes, & a lyer hearkeneth to y^e naughty tongue.

5 He that mocketh the poore, reprocheth him, that made him: and he that reioyceth at destruction, shall not be unpunished.

6 Childrens children are the crowne of the elders: and the glorie of the children are their fathers.

7 He talke becometh not a foole, much lesse a lying talke a prince.

8 A reward *is as* a stone pleasant in the eyes of them that haue it: it prospereth, whether soeuer it turneth.

9 He that couereth a trasgression, seeketh loue: but he that repeateth a matter, separateth the prince.

10 A reproofe entrencheth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A sedicious person seeketh only euil, & a cruel messenger shall bee sent against him.

12 *It is better* for a man to meete a beare God vsseth to punish the rebelles.

a For where as were many sacrifices, there were many portions giuen to the people, wherewith they feasted.

Eccl. i. 10. 26.
b That is, shall be made gouernour ouer the children.

Chap. 14. 31.

"Eh, she lippe of excellencie."

c The reward hath great force to gaine the hearts of men.

d He that admonisheth the prince of his faulte, maketh him his enemy.

e By the messenger is ment such meanes, as

robbed

PROVERBES.

f Whereby he
meaneth the
wicked in his
rage, who hath
no feare of God
Rom. 12. 17.
1. thess. 5. 15.
1. pet. 3. 9.
Isa. 5. 23.
chap. 24. 24.

g What away-
leth it the wic-
ked to be rich,
seeing he set-
teth not his
minde to wifedome?
h So that he is
more then a
friend, euen a
brother that
helpeth in time
of aduerfitie.
i Reade Chap.
6. 1.
k Lifteth vp
himselfe aboue
his degree.

Chap. 15. 13.

l That is, fe-
cretly and out
of the bosome
of the riche.

robbed of her whelpes, then a f foole in
his folie.

13 * He that rewardeth euil for good, euil
shall not depart from his house.

14 The beginning of strife is as one that o-
peneth the waters: therefore or the con-
tention be medled with, leaue of.

15 * He that iustifieth the wicked, and hee
that condemneth the iust, euen they both
are abomination to the Lord.

16 Wherefore is there a g price in the hand
of the foole to get wisedome, and he hath
none heart?

17 A friend loueth at al times: and h a bro-
ther is borne for aduerfitie.

18 A man destitute of vnderstanding i tou-
cheth the hande, and becommeth suretie
for his neighbour.

19 Hee loueth transgression, that loueth
strife: and he that exalteth his k gate, see-
keth destruction.

20 The froward heart findeth no good: &
he that hath a naughtie tongue, shall fall
into euill.

21 He that begetteth a foole, getteth him-
selfe sorowe, and the father of a foole can
haue no ioye.

22 * A ioyfull heart causeth good health:
but a sorowfull minde dryeth the bones.

23 A wicked man taketh a gift out of the
l bosome to wrest the wayes of iudgement.

24 * Wisedome is in y face of him that hath

Eccles. 2. 14. and 8. 1.

vnder-

vndersta
in the m
25 A fool
and a h
26 Sure
iust, nor
for equ
27 He
wordes,
an excell
28 Euen
is counte
lippes, p

1 Or
F him
selfe in a
2 A fool
but that
3 When
meth c
reproch
4 The w
d waters
like a flo
5 It is r
the wic
iudgem
6 A fool
mouth
7 A fool
tie, but
porte his

CHAP. XVIII.

vnderstanding: but the eyes of a foole *are*
in the ^m corners of the world.

25 A foolish sonne is a grief vnto his father,
and a ^a heauines to her that bare him.

26 Surely it is not good to condemne the
iust, nor that the princes should finite *such*
^a for equitie.

27 He that hath knowledge, spareth his
wordes, and a man of vnderstanding ^{is} of
an excellent spirit.

28 Euen a foole (whē he holdeth his peace)
is counted wise, and he that stoppeth his
lippes, prudent.

CHAP. XVIII.

1 **F**Or the desire *thereof* he wil ^a separate
him selfe to seeke it, and occupie him
selfe in all wisdom.

2 A foole hath no delite in vnderstanding:
but that his heart may be ^b discouered.

3 When the wicked commeth, then com-
meth ^c contempt, and with the vile man
reproche.

4 The words of a mans mouth *are like* deep
waters, and the welspring of wisdom *is*
like a flowing riuer.

5 It is not good to ^e accept the person of
the wicked, to cause the righteous to fal in
iudgement.

6 A foolles lippes come with strife, and his
mouth calleth for stripes.

7 A foolles mouth *is* his owne destruction,
but bring euer profite. ^e That is, to saue him and sup-
porte him.

^m That is, wan-
der to and fro
and seeke not
after wisdom.
(chap. 10. 1.)

ⁿ For their wel
doing.

^a He that lo-
ueth wisdom,
will separate
himselfe from
all impedi-
mentes, and
giue himselfe
wholy to seeke
it.

^b That is,
that he may
talke licenci-
ously of what-
soeuer com-
meth to minde.

^c Meaning,
such one as cō-
temneth all o-
thers.

^d Which can
neuer bee
drawen emp-
ty.

and

PROVERBS.

f They are sone
beleueed and
enter most
deepely.

g He sheweth
what is the re-
fuge of the
godly against
all troubles.
Chap. 10. 15.
Chap. 16. 18.

Eccles. 11. 8.

h The minde
can wel beare
the infirmitie
of the bodie,
but when the
spirit is wound-
ed, it is a thg
most harde to
susteine.

i Getteth him
libertie to
speake, and sa-
uour of them
that are most
in estimation.

k He that spea-
keth first, is best heard of the wicked iudge, but when his aduersa-
rie inquireth out the matter, it turneth to his shame. l If a contro-
uersie cannot otherwise be decided, it is best to cast lottes to know
whose the thing shalbe. m Appealeth their controuersie, which are
so stout that they cannot otherwise be pacified.

and his lippes are a snare for his soule.

8 The wordes of a tale bearer are as flatte-
rings: and they go downe into the f bowels
of the bellie.

9 He also that is slouthfull in his worke, is
euen the brother of him that is a great
waster.

10 The Name of the Lord is a strong towre:
the righteous runneth & vnto it, and is ex-
alted.

11 * The rich mans riches are his strong ci-
tie: and as an hie wall in his imagination.

12 * Before destruction the heart of a man
is hautie, and before glorie goeth lowlines.

13 * He that answereth a matter before he
heare it, it is folie and shame vnto him.

14 The spirit of a man will susteine his in-
firmite: but b a wounded spirit, who can
beare it?

15 A wise heart getteth knowledge, & the
care of the wise seeketh learning.

16 A mans gift i enlargeth him, & leadeth
him before great men.

17 k He that is first in his owne cause, is iust:
then commeth his neighbour, and maketh
inquire of him.

18 The Lot l causeth contentions to cease,
and m maketh a particion among the
mightie.

19 A bro-
then a stro-
like the
20 With
his bellie
of his lipp
21 Death
tongue, an
the fruite
22 He th
thing, and
23 The p
the riche
24 A ma
him selfe
9 then a b
times such
that is mor

1 B Ett
Bypri
lippes, an
2 For wi
good, an
sinneeth.
3 The f
waye, an
Lord.
4 Riche
poore is
5 * A fa
and he r
6 Many

CHAP. XIX.

19 A brother offended is harder to winne
then a strong citie, and their contentions are
like the barre of a palace.

20 With the fruite of a mans mouth shall
his bellie be satisfied, and with the increase
of his lippes shall he be filled.

21 Death and life are in the power of the
tongue, and they that loue it, shall eate
the fruite thereof.

22 He that findeth a wife, findeth a good
thing, and receiueth fauour of the Lord.

23 The poore speaketh with prayers: but
the riche answereth roughly.

24 A man that hath friends, ought to shewe
him selfe friendly: for a friende is neerer
then a brother.

n Which for
the strength
thereof wil not
bow nor yelde.
o By the vsing
of the tongue
well or euil,
commeth the
fruite thereof
either good or
bad.

p He that is
ioyned with a
vertuous wo-
man in mariage,
is blessed of y
Lord, as Chap.
19. 14.

q That is, oft-
pleasure then he

times such are founde which are more readie to do
that is more bound by duetie.

CHAP. XIX.

1 Better* is the poore that walketh in his
vprightnes, then he that abuseth his
lippes, and is a foole. *Chap. 28. 6.*

2 For without knowledge the minde is not
good, and he that hasteth with his feete,
sinneeth.

3 The foolishnes of a man peruerteth his
waye, and his hearte freateth against the
Lord.

4 Riches gather manie friendes: but the
poore is separated from his neighbour.

5 * A false witnes shall not be vnpunished:
and he that speaketh lyes, shall not escape. *Deut. 19. 19.
dan. 13. 62.*

6 Many reuerence the face of the prince,
and

PROVERBS.

and euery man is friend to him that giueth giftes.

7 All the brethren of the poore do hate him: how much more will his friendes depart farre from him? though he be instant with wordes, yet they will not.

8 He that possesseth vaderstanding, ^b lo- ueth his own soule; and keepeth wisdome to finde goodnes.

9 A false witnes shall not be unpunished: and he that speaketh lyes, shall perish.

10 ^c Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glorie is ^d to passe by an offence.

12 ^e The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the grasse.

13 ^f A foolish sonne is the calamitie of his father, ^g and the contentions of a wife are like a continuall ^h dropping.

14 House and riches are the inheritance of the fathers: but ⁱ a prudent wife cometh of the Lord.

15 Slouthfulnes causeth to fall a sleepe, & a deceitfull person shall be affamished.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth his wayes, shall die.

17 He that hath mercie vpon the poore, lendeth vnto the Lorde: and the Lorde will

^a To haue comfort of them.

^b He that is vpright in iudgement, findeth fauour of God.

^c The free vse of things are not to be permitted to him that can not vse them aright.

^d That is, to couer it by charitye and to do therein as may most serue to Gods glorie.

Chap. 20. 2.

Chap. 17. 21.

Chap. 21. 9.

^e As raine that droppeth and rotteth the house.

Chap. 18. 22.

will-recon-
giuen.

18 Cha-
and let no-
ring.

19 A ma-
nishment
yet will

20 Hear-
that thou
ende.

21 Man-
but the c

22 That
his ^h goo-
then a ly

23 The f-
her that i-
shall not

24 ⁱ Th-
bosome,
again.

25 ^j Sm-
beware
will vnd

26 He t-
away his
childe.

27 My-
tion, tha-
of know

28 A wi-

CHAP. XIX.

will recompence him that which hee hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shall suffer punishment: and though thou ^fdeliuer him, yet will *his anger* come againe.

20 Heare counsel, and receiue instruction, that thou mayest bee wyse in thy latter ende.

21 Manie deuices *are* in a ^gmans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, is his ^hgoodnes, and a poore man is better then a lyer.

23 The feare of the Lord *leadeth* to life: and he that is filled *therewith*, shall continue, & shall not be visited with euill.

24 * The slouthfull hideth his hande in his bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and ⁱthe foolish will beware: and reprove the prudent, and hee will vnderstand knowledge.

26 He that destroyeth *his* father, or chaseth away *his* mother, is a lewde and shamefull childe.

27 My sonne, heare no more the instruction, that causeth to erre from the wordes of knowledge.

28 A wicked witnes mocketh a iudgemēt, and the

^fThough for a time he giue place to counsell, yet soone after will hee giue place to his raging affections.

^gMans deuice shall not haue successe, except God gouerne it, whose purpose is vchangeable.

^hThat is, that he be honest: for the poore man that is honest, is to bee esteemed aboue the riche which is not vertuous.

Chap. 26. 15.

Chap. 21. 11.

ⁱThat is, the simple and ignorant men learne, when they see the wicked punished.

PROVERBS.

Taketh a pleasure and delight therein, as gluttons and drunkards in delicate meates & drinks.

a By wyne here is ment him that is giuen to wine, & so by strong drinke.

Chap. 19. 12.

b Putteth his life in danger.

c It is hard to finde out: for it is as deepe waters, whose bottom cannot be sounde: yet the wise man will know a man either by his words or manners.

d Where righteous iudgement is executed, there sinne ceaseth and vice dare not appeare.

1. King. 8. 46.

2. chro. 6. 36.

eccl. 7. 22.

1. iohn. 1. 8.

e Ebr. stone and stone. ephab and ephab.

e Reade Chap.

16. 11.

and the mouth of the wicked swalloweth vp iniquitie.

29 But iudgements are prepared for the scorners, and stripes for the backe of the fooles.

CHAP. XX.

1 Wine ^a is a mocker, and strong drinke is raging: and whosoever is deceived thereby, is not wise.

2 The feare of the King is like the roaring of a lyon: he that prouoketh him vnto anger, sinneth against his owne soule.

3 It is a mans honour to cease from strife: but every foole will be meddling.

4 The slothful will not plowe, because of winter: therefore shall he begge in sommer, but haue nothing.

5 The counsell in the heart of man is like deepe waters: but a man that hath vnderstanding, will drawe it out.

6 Many men will boast, every one of his owne goodnes: but who can finde a faithfull man?

7 He that walketh in his integritie, is iust: and blessed shall his children be after him.

8 A King that sitteth in his throne of iudgement, chaseth away all euill with his eyes.

9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A ch
whether
12 The
the eare
13 Loue
pouertie
satisfied
14 It is
but whe
15 Ther
cious sto
are a pre
16 Tal
a strang
stranger
17 The
but afte
with gra
18 Esta
by coun
19 He t
coueret
with hin
20 He
ther, h
darkene
21 An l
ginning
blessed.
22 Say
but wait
saue the
23 D

CHAP. XX.

11 A childe also is knowen by his doings,
whether his worke be pure and right.

12 The Lord hath made both these, euen
the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto
pouertie: open thine eyes, and thou shalt be
satisfied with bread.

14 It is naught, it is naught, saith the byer:
but when he is gone apart, he boasteth.

15 There is golde, and a multitude of pre-
cious stones: but the lippes of knowledge
are a precious iewell.

16 * Take his ^f garment, that is suretie for *Chap. 27. 13.*
a stranger, and a pledge of him for the *f* Teach him
stranger. *wit that he cast*
not him selfe

17 The bread of deceit is sweete to a mā:
but afterwarde his mouth shall bee filled *rashly into*
with grauell. *danger.*

18 Establish the thoughts by counsel: and
by counsell make warre.

19 He that goeth about as a slanderer, dis-
couereth * secrets: therefore meddle not *Chap. 11. 13.*
with him that flattereth with his lippes.

20 * He that curseth his father or his mo-
ther, his light shalbe put out in obscure *Exod. 21. 17.*
darkenes. *leuit. 20. 9.*
mat. 15. 4.

21 An heritage is hastily gotten at the be-
ginning, but the ende thereof shall not bee *Deut. 32. 35.*
blessed. *chap. 17. 13.*
and 24. 29.

22 Say not thou, * I will recompense euill:
but waite vpon the Lorde, and hee shall *rom. 12. 17.*
saue thee. *1. thes. 5. 15.*
1. pet. 3. 9.

23 * Diuers weightes are an abomination *Chap. 11. 1.*
X.i. vnto *and vers. 10.*

PROVERBS.

vnto the Lord, and deceitfull balances are not good.

Iere. 10. 23.

g That is, to applie it, or take it to his own vse, which was appointed to Gods, and then inquire how they may be exempted from the fault.

h Which was a kinde of punishment then vsed.

i The word of God giuerh life vnto man, and causeth vs to see and trie the secrets of our darke hearts, Ebr. 4.

12.

Chap. 29. 14. k Sharpe punishment, that pearceth euen the inwards partes, is profitable for the wicked, to bring them to amendement.

24 The steppes of man are ruled by the Lord: how can a man then vnderstande his owne way?

25 It is a destructiō for a man to g deuoure that which is sanctified, & after the vowes to inquire.

26 A wise King scattereth the wicked, and causeth the h wheele to turne ouer them.

27 The l light of the Lord is the breath of man, and searcheth all the bowels of the bellie.

28 * Mercie and trueth preserue the King: for his throne shall bee established with mercie.

29 The beautie of yong mē is their strēth, and the glorie of the aged is the graye head.

30 k The blewnes of the wound serueth to purge the euill, and the stripes within the bowels of the bellie.

CHAP. XXI.

a Though kings seeme to haue all things at cōmandement, yet are they not able to bring their

own purposes to passe any otherwise then God hath appointed: much lesse are the inferiours able. *Chap. 16. 2.*

1 The Kings heart is in the hand of the Lord, as the riuers of waters: hee turneth it whither soeuer it pleaseth him.

2 Euerie * waye of a man is right in his owne eyes: but the Lorde pondereth the

hearts.

hearts.

3 * To accepta

4 A hau

is the * b

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CHAP. XXL

hearts.

3 * To do iustice and iudgement is more acceptable to the Lord then sacrifice. *Micah. 6. 8.*

4 A hautie looke, and a proude heart, *hich* is the * *b* light of the wicked, *is* sinne.

5 The thoughtes of the diligent *do* surely bring abundance: but *c* whosoever is haltie, *commeth* surely to pouertie.

6 * The gathering of treasures by a deceitfull tongue *is* vanitie tossed to and fro of them that seeke death.

7 The *d* robberie of the wicked shall destroy them: for they haue refused to execute iudgement.

8 The way of some *is* peruerred & strange: but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the house toppe, then with a contentious woman in a *"* wide house.

10 The soule of the wicked wisheth euil: *&* his neighbour hath no fauour in his eyes.

11 * When the scorner is punished, the foolish *is* wise: and when one instructeth the wise, he will receiue knowledge.

12 The righteous *&* teacheth the house of the wicked: *but* God ouerthroweth the wicked for *their* euill.

13 He that stoppeth his eare at the crying of the poore, he shall also crye and not be heard.

14 A *g* gift in secret pacifieth anger, and a by words & example of life, yet the wicked will not amend, till God destroy them. *g* To do a pleasure to the angry man pacifieth him.

| Or, plowing.
b That is, the thing whereby he is guided, or which he bringeth forth as the fruite of his worke.

c Hee that goeth rashly about his busines and without counsell.

Chap. 13. 11.

d He meaneth this chiefly of iudges and princes which leane that vocation wherunto God hath called them, & powle their subiectes to maintein their lustes.

Chap. 19. 13.

and 25. 24.

| Or, in a great familie.

e Reade, Chap. 19. 25.

f Though the godly admonish them both

PROVERBES.

gift in the bosome great wrath.

15 It is ioye to the iust to doe iudgement: but destruction *shalbe* to the workers of iniquitie.

16 A man that wandereth out of the way of wisdom, shall remaine in the congregation of the dead.

17 He that loneth pastime, *shall be* a poore man: and hee that loneth wine and oyle, shall not be riche.

18 The ^h wicked *shall be* a ransome for the iust, and the transgressour for the righteous.

19 * It is better to dwell in the wildernes, then with a contentious and angrie woman.

20 In the house of the wise is a pleasaunt treasure and ⁱ oyle: but a foolish man deuoureth it.

21 He that followeth after righteousness and mercie, shall finde life, righteousness, & glorie.

22 A ^k wise man goeth vp into the citie of the mightie, and casteth down the strength of the confidence thereof.

23 Hee that keepeth his mouth and his tongue, keepeth his soule from afflictions.

24 Proude, hautie & scorneful ^{is} his name that worketh in *his* arrogancie wrath.

25 The desire of the slouthfull ⁱ slaieth him: for his hands refuse to worke.

26 He coueteth euermore greedily, but the

righteous

^h God shall cause that to fall on their owne heads, which they intended against the iust, by deliuering the iust and putting the wicked in their places.

Eccles. 25. 18.
ⁱ Meaning, abundance of all things.

^k Wisdom ouercommeth strength and confidence in worldly things.

ⁱ He thinketh to liue by wishing, and desiring all things,

righteous

27 The

minatio

geth it

28 * A

heareth

29 A w

the iust

30 The

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31 The

of batte

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2 * The

the Lord

3 * A pr

hideth h

and are p

4 The r

of God

5 Thorn

froward

will depa

6 Teach

and whe

from it.

7 The ri

rower ^{is} f

8 He tha

CHAP. XXII.

righteous giueth, and spareth not.

27 The * sacrifice of the wicked is an abomination: how much more when he bringeth it with a wicked minde?

28 * A false witnes shall perish: but he that heareth,^m speaketh continually.

29 A wicked man hardeneth his face: but the iust, he will direct his way.

30 There is no wisdom, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the daye of battel: but saluation is of the Lord.

Chap. 15. 8.

isa. 1. 13.

ecclui. 34. 21.

Chap. 19. 5.

m He may boldly testifie the trueth that he hath heard.

CHAP. XXII.

1 A * Good name is to be chosen aboue great riches, and ² louing fauour is aboue siluer and aboue golde.

2 * The riche and poore binete together: the Lord is the maker of them all.

3 * A prudent man seeth the ^c plague, and hideth himselfe: but the foolish go on still, and are punished.

4 The rewarde of humilitie, and the feare of God is riches, and glorie, and life.

5 Thornes & snares are in the way of the froward: but he that regardeth his soule, will depart farre from them.

6 Teach a childe ^d in the trade of his way, and when he is olde, hee shall not departe from it.

7 The riche ruleth the poore, and the borrower is seruant to the man that lendeth.

8 He that soweth iniquitie, shall reape af-

Eccles. 7. 3.

a Which cometh by well doing.

Chap. 29. 13.

b Line together and haue needs, the one of the other.

Chap. 27. 12.

c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.

d Bring him vp vertuously, and he shall so continue.

PROVERBES.

e His autoricie, whereby he did oppresse others, shalbe take from him. *Eccles. 3. 23.*

f He that is mercifull and liberall.

g He sheweth that princes should vse their familiaritie, whose conscience is good, and their talke wise and godly.

h Favour them that loue knowledge.

i He derideth them that inuente vaine excuses, because they woulde not do their duetie.

k So God punisheth one sinne by another, when he suffereth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the end of wisdom is: to wit, to direct vs to the Lord.

fiction, and the rodde of his anger shall sayle.

9 He that hath a good eye, he shall bee blessed: for he giueth of his bread vnto the poore.

10 Cast out the scorner, and strife shall go out: so contention and reproche shall cease.

11 He that loueth purenes of heart for the grace of his lippes, the King shalbe his friend.

12 The eyes of the Lord preferue knowledge: but he ouerthroweth the words of the transgressour.

13 The slouthful man saith, A lion is without, I shall be slaine in the streete.

14 The mouth of strange women is as a deepe pit: he with whome the Lord is angry, shall fall therein.

15 Foolishnes is bound in the heart of a childe: but the rod of correction shal drive it away from him.

16 He that oppresseth the poore to increase himselfe, and giueth vnto the riche, shall surely come to pouertie.

17 Incline thine eare, & heare the words of the wise, and applie thine heart vnto my knowledge.

18 For it shalbe pleasant, if thou keepe them in thy bellie, and if they bee directed together in thy lippes.

19 That thy confidence may be in the Lord, I haue

I haue fore

20 Hau

21 Tha

of the w

22 Rob

poore,

23 For

and spo

24 Mal

man, ne

25 Lea

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26 Be

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27 If th

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28 The

bounds

29 Tho

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1 W

before

3 An

CHAP. XXII.

I haue shewed thee this day : thou therefore *take heede.*

20 Haue not I writte vnto thee ⁿ three times ⁿ That is, sundry times.
in counsels and knowledge,

21 That I might shewe thee the assurance of the words of trueth to answere ^y words of trueth to them that send to thee :

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted [“] in iudgement. [“] *Ebr in the gate.*

23 For the Lord ^{*} will defend their cause, *Chap. 23. 11.*
and spoyle the soule of those that spoyle them.

24 Make ^o no friendship with an angry man, neither go with the furious man,

25 Least thou learne his wayes, & receiue destruction to thy soule.

26 Be not thou of them that ^p touche the hand, ^{nor} among them that are suretie for debts.

27 If thou hast nothing to pay, why *causest* ^{thou} that he should take thy bed from vnder thee?

28 Thou shalt not ^{*} remoue the ancient bounds which thy fathers haue made.

29 Thou seest that a diligent man in his busines standeth before Kings, & standeth not before the base sort.

^o Haue not to do with him that is not able to rule his affections : for he would hurt thee by his euill conuersation.

^p Which rash^y put themselves in danger for others, as *Chap. 6. 1.*
Deut. 27. 17.
chap. 25. 10.

CHAP. XXIII.

1 **W**hen thou sittest to eate with a ruler, ^a consider diligently what is before thee,

2 ^b And put the knife to thy throte, if thou

X.iiii.

be a

^a Eate with sobriety.

^b Bridle thine appetite, as it were by force and violence.

PROVERBS.

e For oft times
the riche, whē
they byd their
inferiours to
their tables, it
is not for the
loue they beare
them, but for
their own ſe-
cret purpoſes.
d Beſtowe not
the giſtes that
God hath giue
thee, to get
worldly riches.
e That is, co-
uctous, as con-
trarie, a good
eye is taken for
liberall, as
Chap. 22. 9.
f He will not
ceaſſe, till hee
hath done thee
ſome harme, &
his flattering
wordes ſhall
come to no uſe
Deut. 27. 17.
chap. 32. 28.
Chap. 22. 23.
Chap. 13. 24.
and 19. 18.
eccleſ. 30. 1.

g That is, from
deſtruction.

be a man giuen to the appetite.

3 Be not deſirous of his deintie meates:
c for it is a deceiueable meat.

4 Trauaile not to much to bee rich: but
ceaſſe from thy d wiſedome.

5 Wilt thou caſt thine eyes vpon it, which
is nothing? for riches taketh her to her
wynges, as an eagle, and flieth into the hea-
uen.

6 Eat thou not the bread of him that hath
an e cuill eye, neither deſire his deintie
meates.

7 For as though he thought it in his heart,
ſo will he ſay vnto thee, Eate and drinke:
but his heart is not with thee.

8 Thou ſhalt vomit thy ſmorfels that thou
haſt eaten, and thou ſhalt loſe thy ſweete
wordes.

9 Speake not in the eares of a foole: for
he will deſpiſe the wiſdome of thy wordes.

10 * Remoue not the ancient boundes, &
enter not into the fieldes of the fatherles.

11 For he that redeemeth thē, is mightie:
he will * defend their cauſe againſt thee.

12 Applie thine heart to inſtruction, and
thine eares to the wordes of knowledge.

13 * Withholde not correſtion from the
childe: if thou ſmite him with the rod, he
ſhall not dye.

14 Thou ſhalt ſmite him with the rod, and
ſhalt deliuer his ſoule from hell.

15 My ſonne, if thine heart be wiſe, myne
heart ſhall reioyce, and I alſo.

16 And

16 And

lippeſ ſp

17 * Let

ſinners:

continu

18 For

ſhall no

19 O th

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20 Keep

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21 For t

be poor

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22 Obe

& deſpiſ

23 Bye

wiſedom

24 The

ly reioyc

childe, ſ

25 Thy

glad, & ſ

26 My ſ

thine ey

27 * For

a ſtraung

28 * Alſo

and ſh

among n

29 To w

whome i

to whom

CHAP. XXIII.

16 And my reines shall reioyce, when thy lippes speake righteous things.

17 *Let not thine heart be enuious against sinners: but *let it be* in the feare of the Lord continually. *Psal. 37. 1.*
chap. 24. 1.

18 For surely there is an end,^h & thy hope shall not be cut of. ^h The prosperitie of the wicked shall not continue.

19 O thou my sonne, heare, and be wise, & guide thine heart in theⁱ way. ⁱ In the obseruation of Gods commandements.

20 Keepe not company with "drunkards, nor with "gluttons. *"Ebr. wine biblers.*
"Ebr. deuourers of flesh.

21 For the drunkard and the glutton shall be poore, and the sleeper shall bee clothed with ragges.

22 Obey thy father y^e hath begottē thee, & despise not thy mother when she is old.

23 Bye ^k the trueth, but sel it not: *likewise* wisdome, & instruction, & vnderstanding. ^k Spare no cost for truths sake neither depart from it for any gaine.

24 The father of the righteous shal greatly reioyce, and hee that begetteth a wise childe, shall haue ioy of him.

25 Thy father and thy mother shall bee glad, & she that bare thee, shal reioyce.

26 My sonne, giue mee^l thine heart, & let thine eyes delite in my wayes. ^l Giue thy selfe wholly to wisdome.

27 *For a whore *is as* a deepe ditch, and a straunge woman *is as* anarrow pit. *Chap. 22. 14.*

28 * Also she lyeth in wauē as for a praye, *Chap. 7. 12.*
^m and shee encreaseth the transgressours among men. ^m Shē seduceth many, and cau-
serh them to offend God.

29 To whom is wo? to whom is sorowe? to whome is strife? to whome is murmuring? to whome are woundes without cause? &

PROVERBS.

n Which by
arte make
wine stronger,
and more plea-
sant.

o That is, drun-
kennes shall
bring thee to
whoredome.

p In such great
danger shalt
thou be.

q Thogh drun-
kennes make
them more in-
sensible then
beastes, yet
can they not
refraine.

Psal. 37. 1.
chap. 23. 17.

chap. 20. 18.

to whome is the rednes of the eyes?

30 *Euen* to the that tary long at the wine,
to them that go,ⁿ and seeke mixt wine.

31 Looke not thou vpon the wine, when
it is red, *and* when it sheweth his colour in
the cuppe, *or* goeth downe pleasantly.

32 In the ende thereof it will bite like a
serpent, and hurt like a cockatrice.

33 Thine ^o eyes shall looke vpon strange
women, and thine heart shall speake leude
things.

34 And thou shalt be as one that sleepeth
in the middes of the *P* sea, and as hee that
sleepeth in the top of the mast.

35 They haue stricken me, *shalt thou say*,
but I was not sicke: they haue beaten me,
but I knewenot, when I awoke: *therefore*
will I ^q seeke it yet still.

CHAP. XXIIII.

1 **B**E ^{*}not thou enuious against euil men,
neither desire to be with them.

2 For their heart imagineth destruction,
and their lippes speake mischief.

3 Through wisdom is an house build-
ed, & with vnderstanding it is established.

4 And by knowledge shall the chambers
be filled with al precious, & pleasat riches.

5 A wise man ^{is} strong: for a man of vn-
derstanding encreaseth *his* strength.

6 ^{*}For with counsell thou shalt enter-
prise thy warre, and in the multitude of the
that can giue counsell, ^{is} health.

7 Wisdom is hie to a foole: *therefore* he cā
not

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8 H

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9 Th

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10 If

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11 D

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14 So

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15 La

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16 For

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chiefe.

17 Be

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18 Le

CHAP. XXIIII.

not open his mouth in the ^a gate.

8 He that imagineth to do euil, men shal call him an autor of wickednes.

9 The wicked thought of a foole is sinne, & the scorner is an abomination vnto me.

10 If thou be ^b faint in the day of aduersity, thy strength is small.

11 Deliuer the that are drawen to death: and wilt thou not preserue them that are led to be slaine?

12 If thou saye, Beholde, we knewe not of it: he that pondereth the hearts, doth not he vnderstand it? and he that keepeth thy soule, knoweth he it not? wil not he also recompense euery man according to his workes?

13 My sonne, eate ^d honye, for it is good, and the hony combe, for it is sweete vnto thy mouth.

14 So shal the knowledge of wisdom be vnto thy soule, if thou finde it, and there shal bee an end, and thine hope shall not be cut of.

15 Lay no wayte, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man ^e falleth seuen times, & riseth againe: but the wicked fall into mischief.

17 Bee thou not glad when thine enemy falleth, & let not thine heart reioyce when he stumbleth,

18 Lest the Lord see it, & it displease him, and

^a In the place where wisdom should be shewed.

^b Man hath no trial of his strength till he be in troubles.
^c None can be excused, if he helpe not the innocent when he is in danger

^d As hony is sweet & pleasant to taste, so wisdom is to the soule.

[Or, reward.

^e He is subiect to many perils: but God deliuereth him.

PROVERBS.

f To be auen-
ged on thee.

Psal. 37. 1.

Chap. 23. 17.

Chap. 13. 9.

g Meaning, ei-
ther of the wic-
ked, and sedi-
cious, as verl.
19. & 21, or of
them that fear
not God, nor
obey their
King.

*"Ebr. se know
the face.*

Chap. 17. 15.

isa. 5. 23.

h Be sure of
the meanes
how to com-
passe it before
thou take any
enterprise in
hand.

Chap. 20. 22.

i He sheweth
what is the na-
ture of y wic-
ked, to reuēge
wrong for
wrong.

and he turne his wrath f from him.

19 *Fret not thy self because of the mali-
cious, neither be enuious at the wicked.

20 For there shall be none end of plagues to
the euill man: * the light of the wicked
shalbe put out.

21 My sonne, feare the Lord, and the King,
and meddle not with them that are sedi-
tious.

22 For their destruction shall rise sodely,
& who knoweth the ruine of them 8 both:

23 ALSO THESE THINGS PER-
TEINE TO THE WISE, It is not
good " to haue respect of any person in
iudgement.

24 He that saith to the wicked, "Thou art
righteous, him shall the people curse, and
the multitude shal abhorre him.

25 But to them that rebuke him, shall bee
pleasure, and vpon them shall come the
blesing of goodnes.

26 They shall kisse the lippes of him that
answereth vpright wordes.

27 Prepare thy worke without, and make
ready thy things in the felde, h and after,
bulde thine house.

28 Be not a witnes against thy neighbour
without cause: for wilt thou deceiue with
thy lippes?

29 * Say not, I will doe to him, as hee hath
done to me, I i will recompence euery man
according to his worke.

30 I passed by the felde of the slouthful, &
by

by the
vnderst

31 And
thornes
thereof
broken

32 The
I looke

33 Yet
folding

34 So
trauail
like an

1 TH
bles of

kiah Ki

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to sea

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5 Tak
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is not in
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CHAP. XXV.

by the vineyarde of the man destitute of vnderstanding:

31 And loe, it was all growen ouer with thornes, *and* nettles had covered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, *and* I considered it well: I looked vpon it, & ^k receiued instruction.

33 Yet a litle sleepe, ^l a litle slumber, a litle folding of the hands to sleepe.

34 So thy pouerty commeth *as* one that trauaileth by the waye, and thy necessitie like an armed man.

^k That I might learne by another mans fault.
^l Reade Chap. 6. 10.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the ^a men of Hezekiah King of Iudah ^b copied out.

2 **T**He glorye of God *is* to ^c conceale a thing secret; but the ^d Kings honour *is* to search out a thing.

3 The heauens in height, and the earth in deepenes, and the ^e Kinges heart can no man search out.

4 Take the ^f drosse from the siluer, and there shall proceed a vessel for the finer.

5 Take away the wicked from the King, and his throne shall be stablished in righteousness.

word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes. ^e He sheweth that it is to hard for man to attaine to the reason of all the secret doings of the king: euen when he is vp right, and doeth his duetie. ^f When vice is remoued from a King, he is a meete vessel for the Lords vse. ^g It is not inough that he be pure him selfe, but that he put away others that be corrupted.

^a Whome Hezekiah appointed for this purpose.
^b That is, gathered out of diuers bookes of Salomon.
^c God doeth not reueile the cause of his iudgements to man.
^d Because the King ruleth by the reueiled
^e When vice
^f Boast

PROVERBS.

Luke. 14. 10.

h Least where-
as thou thin-
kest by this
means to haue
an end of the
matter, it put
thee to farther
trouble.
i In the time
of great heat
when men de-
sire cold.
k Which haue
an outward ap-
pearance, and
are nothing
within.
l By not mini-
string occasion
to prouoke
him farther.
m That is, the
heart that is
bene to anger,
as Chap. 25. 1.
n Use moderat-
ly the pleasures
of this worlde.

- 6 Boast not thy selfe before the King, and stand not in the place of great men.
- 7 * For it is better, that it bee saide vnto thee, Come vp hither, then thou to bee put lower in the presence of the prince whom thine eyes haue seene.
- 8 Go not forth hastily to strife, least thou know not what to doe in y end thereof, whē thy neighbour hath put thee to shame.
- 9 Debate thy matter with thy neighbour, and disconer not thy secret to another.
- 10 Lest he y heareth it, put thee to shame, and thine infamie do not ^h cease.
- 11 A word spokē in his place, ^{is like} apples of gold with pictures of siluer.
- 12 He that reproveth the wise, and the obedient eare, ^{is as} a golden earring and an ornament of fine gold.
- 13 As the ¹ colde of the snow in the time of haruest, ^{so is} a faithfull messenger to them that send him: for he refresheth the soule of his masters.
- 14 A man that boasteth of false liberalitie, ^{is like} ^k cloudes and winde without raine.
- 15 A Prince is pacified by slaying of anger, & a soft tongue breaketh the ^m bones.
- 16 If thou haue founde honye, eate that is ⁿ sufficient for thee, least thou be ouerful, and vomit it.
- 17 Withdrawe thy foote from thy neighbours house, least he be wearie of thee, and hate thee.
- 18 A man that beareth false witnes against his

his nei-
sword,
19 Co-
time of
slyding
20 Hee
the colde
o ⁿ nitro-
an heau-
21 * If
gine him
gine him
22 For t
and the
23 As
raine, so
standing
24 * It is
house to
man in a
25 As ar-
so is good
26 A rig-
the wick-
corrupt
27 It is
to search
28 A ma-
is like a ci-
without v
1 A S t
y ra

CHAP. XXVI.

his neighbour, *is like* an hammer and a sword, and a sharpe arrowe.

19 Confidence in an vnfaithfull man in time of trouble *is like* a broken tooth and a slyding foote.

20 Hee that taketh away the garment in the colde season, *is like* vineger powred vpon nitre, or *like* him that singeth songs to an heauie heart.

21 *If hee that hateth thee be hungrie, giue him bread to eat, and if he be thirsty, giue him water to drinke.

22 For thou shalt laye coles vpon his head, and the Lord shall recompence thee.

23 *As* the North winde driueth away the raine, so doeth an angrie countenance the standing tongue.

24 *It is better to dwell in a corner of the house toppe, then with a contentious woman in a wide house.

25 *As are* the cold waters to a weary soule, so *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well, and a corrupt spring.

27 It is not good to eat much honye: * so to search their owne glory *is not* glory.

28 A man that refraineth not his appetite, *is like* a citie which is broken downe, and without walles.

CHAP. XXVI.

1 *As* the snowe in the sommer, and as y^e raine in the haruest *are not* meete, so

o Which melteth it, and consumeth it.
For *alsome*.
Rom. 12. 20.

p Thou shalt as it were by force ouercome him, in so much that his owne conscience shall moue him to acknowledge thy benefits, and his heart shalbe inflamed.
Chap. 22. 9.

Eccles. 3. 22.

q And so *is* in extreme danger.

PROVERBS.

is honour vnseemely for a foole.

2 As the sparow by fleeing, & the swalow by flying *escape*, so the curse *that is* causeles, shall not come.

3 Vnto the horse *belongeth* a whippe, to the asse a bridle, and a rodde to the fooles backe.

a Consent not vnto him in his doings.

b Reprone him as the matter requireth.

"Ebr. eyes.

c To wit, of the messenger, whome he sendeth.

d That is, receiue damage thereby.

e Whereby he both hurteth him selfe and others.

f Meaning, god

2. Pet. 2. 22.

g For the foole will rather be counseled the he: also the foole signeth of ignorance and the other of malice.

h Reade Chap

22. 13.

4 Answer not a foole ^a according to his foolishnes, least thou also be like him.

5 Answer a foole ^b according to his foolishnes, lest he be wise in his owne ^c conceite,

6 He that sendeth a message by the hand of a foole, ^d as hee that cutteth of ^e the feete, ^d and drinketh iniquitie.

7 As they that lift vp the legges of the lame, so *is* a parable in a fooles mouth.

8 As the closing vp of a *precious* stone in an heape of stones, so *is* he that giueth glory to a foole.

9 As a thorne standing ^e vp in the hande of a drunkard, so *is* a parable in the mouth of fooles.

10 ^f The excellent that formed all things, both rewardeth the foole and rewardeth the transgressors.

11 ^{*} As a dogge turneth again to his own vomit, so a foole turneth to his foolishnes.

12 Seest thou a man wise in his owne conceits: ^g more hope *is* of a foole then of him.

13 The slouthfull man saith, ^h A lyon *is* in the way: a lyon *is* in the streetes.

14 As the doore turneth vpon his hinges, so *doeth* the slouthfull man vpon his bed.

15 ^{*} The

15 ^{*} The

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17 He t
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27 ^{*} He t

CHAP. XXVI.

15 * The slouthfull hideth his hande in *his* Chap. 19. 24.
bolome, and it grieneth him to put it againe
to his mouth.

16 The sluggarde is wiser in his owne conceite, then *seuen men* that can render a reason.

17 He that passeth by & meddleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dogge by the eares.

18 As he that faineth him selfe mad, casteth fire brandes, arrowes and mortall things,

19 So *dealeth* the deceitfull man *i* with his friend and saith, Am not I in sports? *i* Which dis-
sembleth him
selfe to be that
he is not.

20 Without wood the fire is quenched, and without a talebearer strife ceaseth.

21 * As the cole *maketh* burning coles, and Eccles. 28. 10.
wood a fire, so the contentious man *is apt*
to kindle strife.

22 * The words of a tale bearer *are* as flatter- Chap. 18. 3.
rings, and they go downe into the bowels of the bellie.

23 As siluer drosse overlaid vpon a pot-
sheard, so *are* burning lippes, and *a*ne euill
heart. *k* They will
soone breake
out and vtter
them selues.

24 He that hateth, will counterfait with his lippes, but in his heart he layeth vp deccyte.

25 Though he speake fauonrably, beleue him not: for *there are* *i* *seuen* abominations in his heart. *l* Meaning ma-
ny he useth the
nóber certaine
for the vncer-
taine.

26 Hatred may be couered by deceite: but the malice thereof shal be discovered in the congregation. *m* In the assem-
blye of godly.

27 * He that diggeth a pit, shall fall therein, Eccles. 26. 3.

Y.i.

and eccles. 27. 26.

PROVERBES.

and he that rolleth a stone, it shall returne vnto him.

28 A false tongue hareth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

a Delay not the time, but take occasion when it is offered.

Eccl^{us}. 13. 15.

b For the envious are obstinate and can not be reconciled.

c They are flattering, and seeme friendful.

Job. 6. 6.

d Trust not to any worldly helpe in the daye of thy trouble.

1 BOast not thy selfe of to^a morowe: for thou knowest not what a daye may bring forth.

2 Let another man praise thee, & not thine owne mouth: a stranger, and not thine owne lippes.

3 * A stone is heauie, and the sand weightie: but a foolles wrath is heauier then them both.

4 Anger is cruel, and wrath is raging: but who can stande before^b enuies.

5 Open rebuke is better then secret loue.

6 The wounds of a louer are faithfull, and the kisses of an enemye are^c pleasant.

7 * The person that is full, despiseth an honie combe: but vnto the hungrie soule, euerie bitter thing is sweete.

8 As a birde that wandereth from her nest, so is a man that wandereth from his owne place.

9 As oyntment and perfume reioyce the heart, so doeth the sweetnes of a mans friende by heartie counsell.

10 Thine owne friend & thy fathers friend forsake thou not: neither enter into thy brothers^d house in the day of thy calamitie: for better is a neighbour that is neere, then a brother farre of.

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CHAP. XXVII.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that repro- cheth me.

12 * A prudent man seeth the plague, and hideth him selfe: *but* the foolish go on still, e Reade chap. 22. 3.
and are punished.

13 * Take his garment that is suretie for a stranger, & a pledge of him for the strâger. Chap. 20. 16.

14 He that "praiseth his friend with a loude voyce, rising ^e early in the morning, it shall be counted to him as a curse. "Ebr. blesseth. f Hastily and without cause. Cha. 19. 13.

15 * A cōtinuall dropping in y day of raine, and a contentious woman are alike. and 21. 9.

16 He that hideth her, hideth the winde, & *she is as* the oyle in his right hande, that vttereth it selfe.

17 Yron sharpeneth yron, so doeth g man sharpen the face of his friend.

18 He that keepeth the figge tree, shal eate the fruite thereof: so he that waiteth vpon his master, shall come to honour.

19 As in water face *answereth* to face, ^hso the heart of man to man.

20 The graue and destruction can neuer be full, so * the eyes of man can neuer be satisfied.

21 * *As is* the fining pot for siluer and the fornace for golde, so *is* euerie man according to his ⁱ dignitie.

22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell, yet will not his foolishnes depart from him.

23 Be diligent to knowe the state of thy

g One hastie ^{u. 2} prouoketh another to anger.

h There is no difference betweene man & man by nature, but onely the grace of God maketh the difference.

Eccles. 14. 9.

Chap. 17. 3.

i That is, he is eyther knowen to be ambitious and glorious, or humble and modest.

PROVERBS.

stocke, and take heede to the heardes.

24 For riches *remayne* not alwaye, nor the crowne from generation to generation.

25 The haye discouereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

k This declar-
eth the great
goodnes of
God towards
mā, & the dili-
gence that he
requireth of
him for the
preseruatiō
of his gistes.

26 The ^k lambes *are* for thy clothing, & the goates *are* the price of the field.

27 And let the milke of the goates *be* suffici-
ent for thy foode, for the foode of thy fa-
milie, and for the sustenance of thy maides.

CHAP. XXVIII.

1 **T**He wicked ^a flee when none pursueth:
but the righteous are bolde as a lyon.

a Because their
own consciēce
accuseth them

2 For the transgression of the lande ^b *there*
are manie princes thereof: but by a man of
vnderstanding and knowledge ^a *realme* like-
wise endureth long.

b The state of
the common
weale is often
times changed.

3 A poore man, if he oppresse the poore,
is lyke a raging raine, that *leaueth* no
foode.

4 They that forsake the Lawe, prayse the
wicked: but they that keepe the Lawe, set
them selues against them.

5 Wicked men vnderstand not iudgement:
but they that seeke the Lorde, vnderstande
all thinges.

Chap. 29. 1.

6 ^{*} Better is the poore that walketh in his
vprightnes, thē he that peruerteth ^b *his* waies,
though he be riche.

7 He that keepeth the Law, *is* a childe of
vnderstanding: but he that feedeth the glut-
tons, shameth his father.

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CHAP. XXVIII.

8 He that increaseth his riches by vsurie and interest, gathereth ^e them for him that will be mercifull vnto the poore.

9 He that turneth away his eare from hearing the Lawe, euen his prayer shall be d^e abominable.

10 He that causeth the righteous to go astray by an euill way, shall fall into his owne pitte, and the vpright shall inherite good things.

11 The riche man is wise in his owne conceite: but the poore that hath vnderstanding, can trie ^e him.

12 * When righteous men reioyce, *there is* great glorie: but when the wicked come vp, the man ^f is tryed.

13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh *them*, shall haue mercie.

14 Blessed *is* the man that ^g feareth alwaye: but he that hardeneth his heart, shall fall into euill.

15 *As* a roaring lyon, and an hungrie beare, *so is* ^h a wicked ruler ouer the poore people.

16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shall prolong *his* dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not ⁱ stay him.

18 He that walketh vprightly, shall be saved: but hee that is frowarde in *his* wayes, shall once fall.

^e For God will take away the wicked vsurer, and giue his goods to him that shall bestow them well
^d Because it is not of sayth, which is grounded of Gods worde, or Law, which the wicked contemne.
^e And iudge that he is not wise.

(chap. 29. 2.
^f He is known by his doings to be wicked.

^g Which standeth in awe of God and is afraid to offend him.

^h For he can neuer be satisfied, but ener oppresseth and spoyleth.

ⁱ None shall be able to deliuer him.

PROVERBES.

Chap. 13. 11.
eccles. 10. 27.

Chap. 13. 11.
and 20. 21.

k He wilbe
abused for no-
thing.
l Meaning him
that is coue-
tous.

m Shal haue al
things in abun-
dance.

Chap. 19. 3.

19 * He that tilleth his lande, shalbe satisfi-
ed with bread: but he that followeth y ydle,
shalbe filled with pouertie.

20 A faithfull man shal abound in blessings,
and * he that maketh haste to be riche, shall
not be innocent.

21 To haue respect of persons is not good:
for that man will transgresse for a piece of
k bread.

22 A man with a wicked l eye hasteth to ri-
ches, and knoweth not, that pouertie shal
come vpon him.

23 He that rebuketh a man, shal finde more
faueur at the length, then he that flattereth
with his tongue.

24 He that robbeth his father and mother,
and saith, it is no transgression, is the compa-
nion of a man that destroyeth.

25 He that is of a proude heart, stirreth vp
strife: but he that trusteth in the Lord, shall
be m fat.

26 He that trusteth in his owne heart, is a
foole: but he that walketh in wisdom,
shalbe deliuered.

27 He that giueth vnto the poore, shall not
lacke: but he that hideth his eyes, shall haue
many curses.

28 * When the wicked rise vp, men hide
themselues: but when they perish, the right-
eous increase.

CHAP. XXIX.

1 A Man that hardened his necke, when
he is rebuked, shall suddenly be de-
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CHAP. XXIX.

stroyed and can not be cured.

2 * When the righteous ^aare in authoritie, the people reioyce : but when the wicked beareth rule, the people sigh.

3 A man that loueth wisdom, reioyceth his father: * but hee that feedeth harlots, wasteth *his* substance.

4 A King by iudgement mainteyneth the countrey : but a man *receyuing* giftes, destroyeth it.

5 A man that flattereth his neighbour, spreadeth a net for his steppes.

6 In the transgression of an euill man is his ^bsnare : but the righteous doeth sing and reioyce.

7 The righteous knoweth the cause of the poore : *but* the wicked regardeth not knowledge.

8 Scorneful men bring a citie into a snare: but wise men turne away wrath.

9 If a wise man contende with ^ca foolish man, whether hee be angrie or laugh, there is no rest.

10 Bloodie men hate him that is vpriight : but the iust haue care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in tyll afterward.

12 Of a prince that hearkeneth to lyes, all his seruants *are* wicked.

13 * The poore and the vsurer meete together, *and* the Lord lighteneth both their eyes.

14 * A King that iudgeth ^ypoore in trueth,

*Chap. 28. 22.
& 28.*

*Or, are increased.
Luke 15. 13.*

^a He that giueth care to ^yflatterer, is in danger as the bird is before the fowler.

^b He is euer readie to fall into the snare that he layeth for others.

^c He can beare no admonition, in what sorte soeuer it is spoken.

Chap. 22. 3.

Chap. 30. 29.

PROVERBS

his throne shalbe established for euer

15 The rod and correction giue wisdom: but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.

17 Correct thy sonne and he will giue thee rest, and will giue pleasures to thy soule.

d Where there are not faithfull ministers of the worde of God.

e He that is of a seruile and rebellious nature.

Or regarde.

18 d Where there is no vision, the people decay: but hee that keepeth the Lawe, is blessed.

19 A seruant will not bee chastised with wordes: though he vnderstande, yet he will not answer.

20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.

21 He that delicately bringeth vp his seruant from youth, at length he wil be euen as his sonne.

Chap. 15. 18.

Iob. 22. 29.

f He that feareth man more, the God falleth into a snare & is destroyed.

g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

22 * An angrie man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him lowe: but the humble in spirit shall enioye glorie.

24 He that is partener with a thief, hateth his owne soule: hee heareth cursing, and declareth it not.

25 The feare of man bringeth a snare: but he that trusteth in the Lord, shalbe exalted.

26 Many do seeke the face of the ruler: but euerie mans judgement cometh from the Lorde.

27 A wise man and he that nation to

2 To him who workes the will that are wondrous

THE V

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2 Surely and haue in me.

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CHAP. XXX.

27 A wicked man is abomination to the iust, and he that is vpright in his way, is abomination to the wicked.

CHAP. XXX.

2 To humble our selues in consideration of Gods workes. 5 The worde of God is persfite. 11 Of the wicked and hypocrites. 15 Of things that are neuer faciate. 18 Of others that are wonderfull.

THE WORDS OF AGUR THE SONNE OF IAKEH.

1 THE prophesie which the man spake vnto Ithiel, *euen* to ^b Ithiel, and Vcal.

2 Surely I am more ^c foolish then any man, and haue not the vnderstanding of a man in me.

3 For I haue not learned wisdome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to ^d heauen, and descended? Who hath gathered the winde in his fist? Who hath bound the waters in a garment? Who hath established al the ends of the worlde? What is his name, and what is his sonnes name, if thou canst tell?

5 * Euerie worde of God is pure: he is a shield to those, that trust in him.

6 * Put nothing vnto his wordes, least hee reprove thee, and thou be found a lyer.

7 Two ^e things haue I required of thee: denie me them not before I die.

8 Remoue farre from me vanitie and lyes: giue me not pouertie, nor riches: feede me with foode conuenient for me,

^a Who was an excellent man in vertue and knowledge in the time of Salomon.

^b Which were Agurs scholars or friends.

^c Herein he declareth his great humility who would not attribute any wisdome to himselfe, but al vnto God.

^d Meaning, to know ^f secrets of God, as though he would say, None.

Psal. 19, 8.

Deut. 4, 2.

Eccl. 12, 3, 2.

^e He maketh this request to God.

PROVERBS.

f Meaning, that they that put their trust in their riches, forget God, & by to much wealth men haue an occasion to the same.
g In accusing him without cause.

h The leache hath two forks in her tongue, which here he calleth her two daughters whereby she sucketh the blood: and is neuer satiate: such so are the couetous extortioners insatiable.
i Which haunte in the valley for carions.

- 9 Least I be full, and denie thee, and saye, Who is the Lord? or least I be poore and steale, & take the Name of my God in vaine.
- 10 Accuse not a seruant vnto his master, lest he curse thee, & when thou hast offended.
- 11 There is a generation that curseth their father, and doeth not blesse their mother.
- 12 There is a generation that are pure in their owne conceyt, and yet are not washed from their filthines.
- 13 There is a generation, whose eyes are hautie, and their cie liddes are lifted vp.
- 14 There is a generation, whose teeth are as swordes, and their chawes as kniues to eat vp the afflicted out of the earth, and the poore from among men.
- 15 The horse leache hath two daughters which crie, Giue, giue. There be three things that will not be satissied: yea, foure that say not, It is ynough.
- 16 The graue, and the baren wombe, the earth that cannot be satissied with water, and the fire that sayth not, It is ynough.
- 17 The eye that mocketh his father and despiseth the instruction of his mother, let the rauens of the valley picke it out, and the yong eagles eat it.
- 18 There be three things hid from me: yea, foure that I know not.
- 19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a ship in the middes of the sea, and the way of a man with a mayde.

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CHAP. XXX.

20 Such is the way also of an adulterous woman: she eateth and ^k wipeth her mouth, and sayth, I haue not committed iniquitie.

21 For three things the earth is moued: yea, for foure it cannot susteine it selfe:

22 For ^l a seruant when he reigneth, and a foole when he is filled with meate,

23 For the hateful woman, when she is married, and for a handmaide that is ^m heyre to her mistres.

24 These be foure smal things in the earth, yet they are ⁿ wise and full of wisdom:

25 The pismires a people not strong, yet prepare they their meate in sommer:

26 The conies a people not mightie, yet make they their houses in the rocke:

27 The grasshopper hath no King, yet go they forth all by bandes:

28 The spider taketh hold ^o with her hands, and is in Kings palaces.

29 There be three things ^y order well *their* going: yea, foure are comely in going,

30 A lyon which is strong among beasts, & turneth not at the sight of any:

31 A lustie greyhounde, and a goate, and a King against whom there is no rising vp.

32 If thou hast beene foolish in lifting thy selfe vp, and if thou hast thought wickedly, ^l thine hand ^p vpon *thy* mouth.

33 When one churneth milke, he bringeth forth butter: and he that wringeth his nose, causeth blood to come out: so he that foreteth wrath, bringeth forth strife.

^k She hath her desires, & after counterfeiteth as though she were an honest woman.

^l These commonly abuse ^y state wherunto they are called.

^m Which is married to her master after the death of her mistres.

ⁿ They coine great doctrine and wisdom.

^o If man be not able to cope these common things by his wisdom, we cannot attribute wisdom to man but folly

^p Make a stay and continue not in doing euill.

CHAP.

PROVERBS.

CHAP. XXXI.

2 He exhorteth to chastitie and iustice, 10 And sheweth the conditions of a wise and worthy woman.

1 THE WORDES OF KING

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be king ouer Israel

a Lemuel: The b prophesie which his mother taught him.

2 **W**Hat my sonne! and what the sonne of c my wombe! and what, O sonne of my desires!

b The doctrine, which his mother Bath-sheba taught him.

3 Giue not thy strength vnto women, d nor thy wayes, which u to destroy Kings.

c By this often repetition of one thing she declareth her motherly affection.

4 It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes e strong drinke,

d Meaning, that women are the destruction of Kings, if they haue them.

5 Least hee drinke, and forget the decree, and change the iudgement of all the children of affliction.

e That is, the King must not give himself to wantonnes and negle his office which is to execute iudgement.

6 Giue ye strong drinke vnto him, that is readie to perish, and wine vnto them that haue griefe of heart.

7 Let him drinke, that he may forget f his pouertie, & remember his miserie no more.

8 Open thy mouth for the g domme in the cause of all the children of destruction.

9 Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.

f For wine doth comfort y heart, as Psal. 104. 15.

10 ¶ Who shall find a vertuous woman? for her price is farre aboue the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of h spoyle.

g Defend their cause that are not able to helpe themselves. h He sh all not need to vse any vnlawfull meanes to gaine his lining.

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12 She w
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CHAP. XXXI.

12 She will do him good, and not euil al the dayes of her life.

13 She seeketh wool and flaxe, and labourereth cheerefully with her handes.

14 She is like the shippes of marchants: she bringereth her foode from a farre.

15 And she riseth, whiles it is yet night: and giueth ⁿ the portion to her housholde, and the ⁱ ordinarie to her maydes.

16 She considereth a field, and ^k getteth it: and with the fruit of her hands she planteth a vineyard.

17 She girdeth her loynes with strength, & strengthneth her armes.

18 Shee feeleth that her marchandise is good: her candle is not put out by night.

19 She putteth her hands to the wherue, & her hands handle the spindle.

20 She stretcheth out her hand to ^y poore, and putteth forth her hands to the needie.

21 She feareth not the snow for her family: for all her familie is clothed with ⁿ skarlet.

22 She maketh herselfe carpets: fine linen and purple ^{is} her garment.

23 Her husbände is knowne in the ^l gates, when he sitteth with the Elders of the land.

24 She maketh ⁿ sheetes, and selleth them, and giueth girdels vnto the marchant.

25 ^m Strength and honour ^{is} her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdom, and the ⁿ law of grace ^{is} in her tongue.

many good things: for she delireth to talke of the worde of God.

27 She

*Or, meate, as
Psal. 111. 5.*

*i She preparereth
their meate
betime.*

*k She purcha-
seth it with
the gaines of
her trauaile.*

*Or, with doubled
l In the assem-
blies & places
of iudgement.*

*Or, linen cloth.
m After that he
bad spoken of
the apparell of
the bodie, he
now declarereth
the apparell of
the spirir.*

*n Her tongue is
as a booke
whereby one
might learne*

PROVERBES.

● That is, do
her reuerence.
p Confesse her
diligent labors
and commend
her therefore.
q For as much
as the most ho-
nourable are
elad in the ap-
parel that she
made.

27 She ouerseeth the wayes of her house-
hold, and eateth not the bread of ydlenes.

28 Her children rise vp, and call her blessed:
her husband also shall prayse her, saying,

29 Many daughters haue done vertuously:
but thou surmountest them all.

30 Fauour is deceitful, and beautie is vani-
tie: but a woman that feareth the Lord, she
shall be prayed.

31 Giue Pher of the fruite of her hands, and
let her owne works praise her in the 4 gates.

ECCLESIASTES, OR the Preacher.

THE ARGUMENT.

Solomon, as a preacher and one that desired to
instruct all in the way of saluation, describeth
the deceyvable vanities of this world, that man
shoulde not be addicted to any thing vnder the
sunne, but rather inflamed with the desire of the
heauenly life: therefore he confuteth their opinions,
which set their felicitie, eyther in knowledge, or in
pleasures, or in dignitie and riches, shewing that
mans true felicitie consisteth in that that hee is
vnited with God and shall enioye his presence:
so that all other thinges must be reiected, saue
in as much as they further vs to attayne to this
heauenly treasure, which is sure and permanent,
and cannot bee founde in any other saue in God
alone.

CHAP.

2 All thin
of none
but follo



3 What r
uaile, whi

4 One ge
neration s
neth for d

5 The su
downe, an
riseth.

6 The e v
compasset
goeth rou
circuites.

7 * Al the
is not full
whence.

8 All thi
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there is no
ay creatur
dyeth afte
the last day
winde and
hab an end
lectur. 4. 1
rynes ther
gaine.

CHAP. I.

2 *All things in this world are full of vanitie, and of none endurance. 13 All mans wisdom is but follie and grieve.*

1 He wordes of the ^a Preacher, the sonne of David King in Ierusalem.

3 **V**anitie of vanities, saith the Preacher: vanitie of vanities, all is vanitie.

3 What remaineth vnto man in al his ^c trauaile, which he suffereth vnder the sunne?

4 One generation passeth, and ^a other generation succeedeth: but the earth remaineth for ^d euer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The ^e wind goeth toward the South, and compasseth toward the North: the winde goeth rounde about, and returneth by his circuites.

7 ^a Al the riuers go into the sea, yet the sea is not full: for the riuers go vnto the place, whence they returne, and go.

8 All things are full of labour: man cannot utter it: the eye is not satisfied with seeing,

there is no full contentation in any thing vnder the heaven, nor in any creature, forasmuch as all things are transitorie. ^d One man geth after another, and the earth remaineth longest, even to the last day, which yet is subiect to corruption. ^e By the sunne, winde and riuers he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this worlde, *Ecclm. 40. 11.* ^f The sea which compasseth all the earth, filleth the vyenes thereof, the which powre out springs and riuers into the sea againe.

a Salomon is here called a Preacher, or one that assemblith the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitorie worlde.

b He condemneth the opinions of al men that set felicitie in any thing but in God alone, seeing that in this world al things are as vanitie and nothing.

c Salome doth not condemne mans labour or diligence, but sheweth that

there is no full contentation in any thing vnder the heaven, nor in any creature, forasmuch as all things are transitorie. ^d One man geth after another, and the earth remaineth longest, even to the last day, which yet is subiect to corruption. ^e By the sunne, winde and riuers he sheweth that the greatest labour and longest hath an ende, and therefore there can be no felicitie in this worlde, *Ecclm. 40. 11.* ^f The sea which compasseth all the earth, filleth the vyenes thereof, the which powre out springs and riuers into the sea againe.

NOT

ECCLESIASTES.

g He speaketh of times & seasons & things done in them, which as they haue bene in times past, so come they to passe againe.

h He proueth y if any coulde haue attayned to felicitie in this worlde by labour & study, he chiefly shuld haue obtained it, because he had giftes and aydes of God thereunto above all other. i Man of nature hath a desire to know, & yet is not able to come to perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely vpon God. k Man is notable by all his diligence to cause things to go otherwise then they do: neither can he number the fautes that are committed, much lesse remedie them,

nor the eare filled with hearing.

9 What is it that hath bene s that that shalbe: and what is it that hath bene done? that which shalbe done: and there is no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Behold this, it is new: it hath bene alreadie in the olde time that was before vs.

11 There is no memorie of the former, neither shal there be a remembrance of the latter that shall be, with them that shall come after.

12 I the Preacher haue bene King ouer Israel in Ierusalem:

13 And I haue giuen mine heart to searche and finde out wisdom by all things that are done vnder the heauen: (this sore trouble hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered all the workes that are done vnder the sunne, and beholde, all vanity, and vexation of the spirit.

15 That which is crooked, can none make streight: and that which faileth, cannot be nombred.

16 I thought in mine heart, and sayde, Behold, I am become great, and excell in wisdom: all them that haue bene before me in Ierusalem: and mine heart hath scene much wisdom and knowledge.

17 And I gaue mine heart to know wisdom: and I sawe, that many things were done without number: and I sawe, that many things were done without number: and I sawe, that many things were done without number.

and

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18 For
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Pleas
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CHAP. II.

and knowledge, ¹ madnes and foolishnes: I knew also that this is a vexatiō of the spirit. 18. For in the multitude of wisdomē is much griefe: and he that increaseth knowledge, increaseth sorow.

That is, vaine things; which serued vnto pleasure, wherein was no commodity, but griefe and trou-

ble of conscience. m Wisedome and knowledge can not be come by, without great paine of bodie and minde: for when a man hath attained to the highest, yet is his minde neuer fully content: there fore in this worlde is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches & possessions are but vanitie. 14. The wise and the foole haue both one ende, touching the bodily death.

1 I said in mine heart, Go to nowe, I will proue thee with ioye: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I sayd of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart "to giue my self to wine, & to lead mine heart in wisdomē, and to take holde of folly, till I might see where is that goodnes of the children of men, which they "enjoy vnder the sunne: the whole number of the dayes of their life.

4 I haue made my great works: I haue built me houses: I haue planted me vineyardes.

5 I haue made me gardens and "orchards, and planted in them trees of all fruite.

6 I haue made me cisternes of water, to water therewith the woods that growe with trees.

a Salomon maketh this discourse w him- selfe, as though he would trie whether there were contentatiō in ease & pleasures.

"Ebr. draw my flesh to wine.

b Albeit I gaue my self to pleasures, yet I thought to keepe wisdomē and the feare of God in mine heart, and gouerne mine sayres by the same.

"Ebr. do.

"Ebr. Paradise

Aa. 7 I haue

ECCLESIASTES.

e Meaning, of the seruants or slaues, which he had bought: so the children borne in their seruitude, were the masters, as Exodus 21. 4. **d** That is, whatsoeuer ne take pleasure in. **e** Which were the most beautiful of them, that were taken in warre, as Iudges 5. 30. Some vnderstand by these wordes, no women but instruments of musicke.

f For all this God did not take his gift of wisdom from me.

g This was the fruite of all my labour, a certaine pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought with my self whether it were better to follow wisdom, or mine owne affections and pleasures, which he calleth madness.

i Or, compare with the King.

7 I haue gotten seruants and maydes, and had children borne in the house: also I had great possession of beues and sheepe aboue all that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and gold, and the chiefe treasures of Kings and prouinces: I haue prouided mee men singers and women singers, and the delights of the sonnes of men, as a woman taken captiue, and women taken captiues.

9 And I was great, and increased aboue all that were before me in Ierusalem: also my wisdom remained with me.

10 And whatsoeuer mine eyes desired, I withelde it not from them: I withdrewe not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my portion of all my trauaile.

11 Then I looked on all my works that mine hands had wrought, and on the trauaile that I had laboured to do: and beholde, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 ¶ And I turned to behold wisdom, & madness and follie: (for who is the man that will come after the King in things, which men now haue done?)

13 Then I sawe that there is profite in wisdom, more then in folie: as the light is more excellent then darkenes.

14 * For but the knowe leth to t
15 The leth vnt Why the wife? A also is v
16 For t wife, no that now forgot t as doeth
17 Ther is wrou vnto me the spiri
18 I ha trauaile leaue to
19 And wife or f all my l wherein the sun
20 Th heart p trauaile
21 For wisdom yet to in, tha

CHAP. II.

14 * For the wise mans ⁱ cies *are* in his head, *PRON. 17. 24.*
but the foole walketh in darknesse : yet I knowe also that the same * condicion falleth to them all.

15 Then I thought in mine heart, It befalleth vnto mee, as it befalleth to the foole. Why therefore do I then labour to be more wise? And I sayde in mine heart, that this also is vanitie.

16 For there shalbe no remembrance of the wise, nor of the foole ^l for euer : for that that nowe is, in the dayes to come shal al be forgotten. And ^m how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grievous vnto me : for all ⁿ vanitie, and vexation of the spirite.

18 I hated also al my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shalbe after me.

19 And who knoweth whether hee shall be wise or foolish : yet shall hee haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went about to make mine heart ⁿ abhorre al the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisdom, and in knowledge and in equitie : yet to a man that hath not trauailed herein, shall hee ^o giue his portion : this also is vanitie.

He foreseeth things, which ^f foole cannot for lacke of wisdom.

k For both die and are forgotten, as ver. 16, or they both alike haue prosperitie or aduersitie.

l Meaning, in this worlde.

m He wondereth that men forget a wise man being dead as soone as they do a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefs this was not the least, to leaue ^f which he had gotten by great trauail, to one that had taken no paine therfore, and whom he knew not whether he were a wise man or a foole.

Aa.n.

vanitie

ECCLESIASTES.

vanitie and a great griefe.

22 For what hath man of all his trauaile & griefe of his heart, wherein he hath trauailed vnder the sunne ?

23 For all his dayes are sorowes, and his trauaile griefe : his heart also taketh not rest in the night, which also is vanitie.

24 There is no profite to man : but that he eat, and drinke, and P delite his soule with the profite of his labour : I sawe also this, that it was of the hande of God.

25 For who could eat, and who could haste to 9 outward things more then I ?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioy: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God : this is also vanitie, and vexation of the spirit.

CHAP. III.

1 All things haue their time. 14 The workes of God are persite, and cause vs to feare him. 17 God shall iudge both the iust, and iniust.

1 **T**O all thinges there is an^a appoynted time, and a time to euerie purpose vnder the heauen.

2 A time to be borne, and a time to die : a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh : a

p Whē mā hath all laboured, he can get no more thē food, and refreshing, yet he cōfesseth also that this commeth of Gods blessing, as Chap. 3. 13.
q Meaning, to pleasures.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perpetual: next to teach vs not to be grieued, if we haue not all things at once according to our desires, neither enioy them so long as we would wish.

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time to

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CHAP. III.

time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profit hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men ^b to humble them thereby.

11 He hath made euery thing beautifull in his time: also he hath set the ^c world in their heart, yet cannot man find out the worke that God hath wrought from the beginning euen to the ende.

12 I know that there is nothing good in the, but to reioyce, and to do good in his life.

13 And also that euery man eateth & drinketh, and seeth the commoditie of all his labour, this is the ^d gift of God.

14 I know that whatsoever God shall do, it shalbe for ^e euer: to it can no man adde, and from it can none diminish: for God hath done it, that they shoulde feare before him.

15 What is that ^f hath beene: that is now: and that that shalbe, hath nowe bene: for God ^g requireth that which is past.

come to passe. ^h God onely causeth that, which is past, to returne.

Aa iii.

b Read Chap.

1. 13.

c God hath giuen man a desire, & affection to seeke out ^y things of this worlde and to labour therein.

d Read Chap. 2. 24. & these places declare ^y we should do all things with sobriety, & in ^y feare of God, forasmuch as he giveth not his giftes to ^y intent ^y they should be abused.

e That is, man, shal neuer be able to let gods worke, but as he hath determined so it shal

16 And

ECCLESIASTES.

16 And moreouer I haue seene vnder the sunne the place of iudgement, where *was* wickednes, and the place of iustice where *was* iniquitie.

g Meaning, with God, howsoeuer man neglect his dutie. *h* And made them pure in their first creation.

i Man is not able by his reason, and iudgement to put difference betwene man and beast, as touching those things wherunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by *y* worde of God & faith we easily know the difference, as verse. 21.

k Meaning, that

reason cannot comprehend that which sayth becleeneth herein. I By the often repetition of this sentence, as Chap. 2. 24, and Chap. 3. 13, & 21, Chap. 5. 17, and Chap. 8. 15, he declareth that man by reason can comprehend nothing better in this life then to vse the gifts of God soberly and comfortably. for to know farther is a special gift of God reueiled by his Spirit.

17 I thought in mine heart, God will iudge the iust and the wicked: for time is *g* there for euerie purpose and for euerie worke.

18 I considered in mine heart the state of the children of men that God had *h* purged them: yet to see to, they are in themselves *as* beasts.

19 For the condition of the children of men, and the condition of beasts *are* euen *as* one condition vnto them. As the one dyeth, so dyeth the other: for they haue all one breath, and there is no excellencie of man about the beast: for all *is* vanitie.

20 Al go to one place, & al was of the dust, and all shal returne to the dust.

21 Who *k* knoweth whether the spirit of man ascende vpwarde, and the spirit of the beast descende downward to the earth?

22 Therefore I see that there is nothing better then that a man should *reioyce* in his affayres, because that is his portion. For who shall bring him to see what shall be after him?

1 The inho-
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and wise
is a foole.

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CHAP.

CHAP. IIII.

1 The innocentes are oppressed. 4 Mens labours are full of abuse and vanitie. 9 Mans societie is necessarie. 13 A yong man poore, and wise is to be preferred to an olde King that is a foole.

1 SO^a I turned, and considered al the oppressions that are wrought vnder the sunne, and beholde, the teares of the oppressed, and none comforteth them: and lo, the strength is of the hande of them that oppress them, and none comforteth them.

2 Wherefore I prayesd the^b dead which now are dead, aboue the liuing, which are yet aliue.

3 And I count him^c better then the both, which hath not yet beene: for he hath not seene the euill workes which are wrought vnder the sunne.

4 Also I behelde al trauaile, and all^d perfection of workes that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole foldeth his hands, and^e catcheth vp his owne flesh.

6 Better is an handfull with quietnes, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neyther sonne nor brother, yet is there none end of al his trauaile, neither can his eie be satisfied with riches:

Aa.iiii.

neyther

a He maketh here another discourse with himselfe concerning the tyrannie of the that oppressed the poore.

b Because they are no more subiect to these oppressions.

c He speaketh according to the iudgement of the flesh, which cannot abide to seele, or see troubles

d The more perfite that the worke is, the more is it enuied of the wicked.

e For idleness he is compelled to destroy himselfe.

ECCLESIASTES.

neither doth he thinke, For whom do I tra-
uaile and defraude my soule of pleasure?
this also is vanitie, and this is an euill tra-
uaile.

f Forasmuch as
when man is a-
lone, hee can
neither helpe
himselfe nor o-
thers, he shew-
eth that men
ought to liue
in mutual so-
cietie, to the
intent they
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table one to a-
nother, & that
their things
may encrease.

g By this pro-
uerbe he decla-
reth how neces-
sarie it is, that
men shoulde
liue in societie.
h That is, from
a poore & base
estate, or out of
trouble & pri-
son, as Ioseph
did, Gen. 41. 14.
i Meaning, that
is borne a king.
k Which so-
low, & flatter

the Kings sonne, or him that shall succeed: to enter into credit with
them in hope of gaine. l They neuer cease by all meanes to creepe
into fauour: but when they obteyne not their greedie desires, they
thinke themselues abused, as other haue beene in tyme past, and so
care no more for him.

9 f Two are better then one: for they haue
better wages for their labour.

10 For if they fal, the one wil lift vp his fel-
lowe: but wo vnto him that is alone: for he
falleth, and there is not a seconde to lifte
him vp.

11 Also if two sleepe together, then shall
they haue heate: but to one howe shoulde
there be heat?

12 And if one ouercome him, two shal stand
against him: and a threefolde is coarde is
not easily broken.

13 Better is a poore and wise childe, then
an old and foolish King, which wil no more
be admonished.

14 For out of the h prison he commeth
forth to reigne: when as he that is i borne
in his kingdome, is made poore.

15 I beheld all the liuing, which walke vn-
der the sunne, k with the seconde childe,
which shall stand vp in his place.

16 There is none l end of all the people, nor
of all that were before them, and they that
come after, shall not reioyce in him: surely
this is also vanitie and vexation of spirit.

17 Take

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5 Suffe
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CHAP. V.

17 Take heede to thy^m foote when thou entrest into the House of God, and be more neere to heare then to giue the sacrifice of ^afooles: for they know not ^y they do euill. ^m That is, with what affliction thou comest to heare the word of God.

ⁿ Meaning, of the wicked, which thinke to please God with ceremonies, and haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters.

9 The couetous can neuer haue ynough. 11 The labourers sleepe is sweete. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde is the gift of God.

1 **B**E not ^arashe with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be ^bfewe.

2 For ^aa dreame commeth by the multitude of busines: so the voyce of a foole is in the multitude of wordes.

3 *When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in fooles: pay therefore that thou hast ^cvowed.

4 It is better that thou shouldest not vow, then that thou shouldest vowe & not pay it. ^{Deut. 23 27.}

5 Suffer not thy mouth to make thy ^dflesh to sinne: neyther saye before the ^eAngell, that this is ignorance: wherefore shal God

serue to his glorie. ^d Cause not thy selfe to sinne by vowing rashly: as they do which make a vowe to liue vnmarrried, and such like. ^e That is, before Gods messenger, when he shal examine thy doing: as though thy ignorance should be a iust excuse,

^a Either in vowing or in praying: meaning that we should vse all reuerence to Godwarde.

^b He heareth thee not for thi many wordes sake or oft repetitiones, but considereth thy faith, and seruent minde.

^c He speaketh of voves, which are approoned by Gods word, &

be

ECCLESIASTES.

f Meaning, that God will redresse these things, & therefore we must depende vpon him.

g The reuenues of y^e earth are to be preferred aboue all things, which apperteyn to this life h Kings and Princes cannot maintein their estate without tillage, which thing commendeth the excellēcy of tillage.

i That is, his great abūdāce of riches, or the surfeting, which cometh by his great feeding.

k When contentious mē heape vp riches, which turne to their destructiō l He doth not enioy his fathers riches.

Iob. 1. 21.

wisd. 7. 6.

1. tim. 5. 7.

be angrie by the voyce, and destroye the worke of thine hands:

6 For in the multitude of dreames, and vanities *are* also manie wordes: but feare thou God.

7 If in a countrey thou seeest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is ^f higher then the highest, regardeth, and *there be* higher then they.

8 And the ^g abundance of the earth is ouer all: the King ^h *also consisteth* by the fieldes that is tilled.

9 He that loueth siluer, shall not be satisfiied with siluer, and he that loueth riches, *shal be* without the fruite *thereof*: this also is vanitie.

10 When goods encrease, they are increased that eate them: and what good cometh to the owners thereof, but the beholding *thereof* with their eyes?

11 The slepe of him that traueileth, ⁱ is sweet, whether he eate litle or much: but the ⁱ facietie of the riche will not suffer him to sleepe.

12 There is an euil sicknes *that* I haue seene vnder the sunne: *to wit*, riches ^k reserued to the owners thereof for their euill.

13 And these riches perish by euill traueill, and he begetteth a sonne, and in his ^l hande is nothing.

14 * As he came forth of his mothers belly, he shall returne naked to go as he came, and shall beare away nothing of his labour, which

which is

15 And pointes profite the m^w

16 All nes wit anger.

17 Beh that it to take traueil

ber of him: fo

18 All giuen power and to

God.

19 Su dayes the ioy

The m giu

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2 A and tr

nothi but a of, bu vanit

CHAP. VI.

which he hath caused to passe by his hande.
 15 And this also is an euill sicknes *that* in all pointes as he came, so shal he go, and what profite hath he that hee hath traueiled for the ^mwinde?

16 Also all his dayes he eateth in ⁿ darke-nes with much griefe, and *in* his sorowe and anger.

17 Beholde then, what I haue scene good, that it is comely to ^o eate, and to drinke, and to take pleasure in all his labour, wherein he traueileth vnder the sunne, the *whole* number of the daies of his life, which God giueth him: for this is his portion.

18 Also to euery man to whome God hath giuen riches and treasures, and giueth him power to eate thereof, and to take his part, and to enioye his labour: this is the gift of God.

19 Surely he will not much remember the dayes of his ^P life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

1 **T**HERE is an euill, which I sawe vnder the sunne, and it is much among men:

2 A man to whom God hath giuen riches and treasures and honour, and hee wanteth nothing for his soule of all that it desireth: but ^a God giueth him not power to eat thereof, but a strange man shall eate it vp: this is vanitie, and this is an euill sicknes.

3 If

^m Meaning, in vaine, & without profite.

ⁿ In affliction, and griefe of minde.

^o Read Chap. 3. 22.

^p He will take no great thought for the paines that he hath indured in time past.

^a He sheweth that it is the plague of God when the riche man hath not a liberal heart to vse his riches,

ECCLESIASTES.

- ^b If he can neuer haue y-nough.
^c As we see often times, that the covetous man either falleth into crimes that deserue death, or is murdered or drowned or hāgeth him selfe, or such like, and so lacketh the honour of buriall, which is the last office of humanitie.
^d Meaning, the vntimely fruite whose life did neither profit or hurt any.
^e His desire & affection.
^f That knoweth to vse his goods well in the iudgement of men.
^g To be cōtent with ^y which God hath giuen, is better thē to follow the desires that neuer can be satisfied. ^h Meaning God, who wil make him to feele ^y he is mortal.
- 3 If a man beget an hundreth children and liue many yeeres, and the dayes of his yeeres be multiplied, and his soule be not ^b satisfied with good things, and he be not ^c buried, I saye that an vntimely fruite is better then he.
- 4 For ^d he commeth into vanitie and goeth into darkenes: and his name shalbe couered with darkenes.
- 5 Also he hath not seene the sunne, nor knownen it: *therfore* this hath more rest then the other.
- 6 And if he had lined a thousande yeeres twise tolde, and had seene no good, shall not all go to one place?
- 7 All the labour of man ^{is} for his mouth: yet the ^e soule is not filled.
- 8 For what hath the wise man more then the foole? what hath the poore that ^f knoweth how to walke before the liuing?
- 9 The ^g sight of the eye is better then to walke in the lustes: this also is vanitie, and vexation of spirit.
- 10 What is that that hath bene ^s the name thereof is now named: and it is knownen that it is man: and he can not striue with him that is ^h stronger then he.

CHAP. VII.

Disers precepts to follow that which is good, & to auoyde the contrarie.

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 7 Bette
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 8 For li
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 9 Surely
 * mad: an
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 beginnin
 is better
 11 Bene
 for ange
 12 Say p

CHAP. VII.

- 1 Surely there bee many thinges that increase vanitie: and what auaileth it mā?
- 2 For who knoweth what is ^a good for mā in the life and in the number of the dayes of the life of his vanitie, seeing he maketh the as a * shadowe? For who can shew vnto man what shalbe after him vnder the sunne?
- 3 * A good name is better the a good ointment, and the day of ^b death, then the day that one is borne.
- 4 It is better to go to the house of ^c mourning, then to go to the house of feasting, because this is the ende of all men: and the liuing shall lay it to his heart.
- 5 Anger is better then laughter: for by a sad looke the heart is made better.
- 6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.
- 7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.
- 8 For like the noyse of the ^d thornes vnder the pot, so is the laughter of the foole: this also is vanitie.
- 9 Surely oppression maketh a wise man ^e mad: and the reward destroyeth the heart.
- 10 The ^f ende of a thing is better then the beginning thereof, and the pacient in spirite is better then the proud in spirit.
- 11 Be not thou of an halty spirit to be angry: for anger resteth in the bosome of fooles.
- 12 Say not thou, Why is it that the former dayes

a There is no state, wherein man can line to haue perfect quietnes in this life.

Iob. 14. 2.

psal. 144. 4.

Pro. 27. 1.

b He speaketh thus after the iudgemēt of ^g fleshe, which thinketh death to be the ende of all euils: or else, because ^h this corporall death is the entering into life euermlasting.

c Where we may see ⁱ hand of God, and learne to examine our liues
d Which crackle for a while and profit nothing.

e A man ^j is esteemed wise, whē he falleth to oppression, becommeth like a beast.

f He noteth their lightnes which enterprize a thing, & suddenly leaue it of againe.

ECCLESIASTES.

g Murmure not
against God
when he sen-
deth aduersi-
ties for mans
finnes.

h He answe-
reth to them
esteeme not
wisdom, ex-
cept riches be
ioyned therew,
shewing that
both are the
giftes of God,
but that wise-
dome is farre
more excellent
and may be
without riches

Chap. 1. 15.

i Consider
wherefore God
doeth send it,
and what maye
comfort thee.

k That man
should be able
to controule
nothing in his
workes.

l Meaning, that
cruel tyrantes
put the godly
to death and
let the wicked
go free.

m Boast not to much of thine owne iustice and wisdom. n Taste
not long when thou art admonished to come out of the way of wic-
kednes. o To wit, on these admonitions that go before. p Consi-
der what desolation and destruction shall come, if thou do not obey
them.

dayes were better then these: for thou doest
not enquire & wisely of this thing.

13 Wisdome is good with an inheritance,
and excellent to them that see the sunne.

14 For man shall rest in the shadowe of wise-
dome, and in the shadowe of siluer: but the
excellencie of the knowledge of wisdom
giueth lyfe to the possessers thereof.

15 Beholde the worke of God: for who can
make * straight that which he hath made
crooked?

16 In the day of welth be of good comfort,
& in the day of affliction i consider: God also
hath made this contrarie to that, to the in-
tent that mā should find k nothing after him.

17 I haue seene al things in the dayes of my
vanitie: there is a iust man that perisheth
in his l iustice, & there is a wicked man that
continueth long in his malice.

18 Be not thou iust m ouermuch, neyther
make thy selfe ouerwise: wherefore shouldest
thou be desolate?

19 Be not thou wicked n ouermuch, neither
be thou foolish: wherefore shouldest thou
perish not in thy time?

20 It is good that thou lay holde on o this:
but yet withdrawe not thine hande from
p that: for he that feareth God, shall come
forth of them all.

21 Wise-
more the
the citie.

22 * Sa-
that doe

23 Giue
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25 All th
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26 It is
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27 I haue
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28 And I

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29 Behol

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30 And y

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a woman

31 Onely

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CHAP. VII.

21 Wisedome shal strengthen the wise man more then ten mightie princes that are in the citie.

22 * Surely there is no man iust in y^e earth, that doeth good and sinneth not.

23 Giue not thine q heart also to all the words that men speake, lest thou doe heare thy seruant cursing thee.

24 For often times also thine heart knoweth that thou likewise hast " cursed others.

25 All this haue I proued by wisedome: I thought I wil be wise, but it went far frō me.

26 It is farre of, what may ^r it be? and it is a profound deepenes, who can finde it?

27 I haue compassed about, *both* I and mine heart to know and to enquire and to searche wisdome and reason, and to know the wickednes of follie, & the foolishnes of madnes,

28 And I finde more bitter then death the woman whose heart is *as* nettes and snares, and her handes, *as* bandes: he that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Beholde, sayth the Preacher, this haue I founde, *seeking* one by one to ^r finde the count:

30 And yet my soule seeketh, but I finde it not: I haue found one man of a thousand: but a woman among them al haue I not founde.

31 Onely lo, this haue I founde, that God hath made man righteous: but they haue sought many ^r inuentions.

1. King. 8. 46.

2. chro. 6. 36.

prou. 20. 9.

1. ioh. 1. 8.

q Credit them not, neither care for them.

¶ Or, spoken euill of others.

r Meaning wisdome.

f That is, to come to a conclusion.

t And so are cause of their own destruction

CHAP.

ECCLESIASTES.

CHAP. VIII.

1 To obey Princes and Magistrates. 17 The workes of God passe mans knowledge.

a That is, doth get him fauour & prosperitie.

b Whereas before he was proude and arrogant, he shall become humble and meeke.

c That is, that thou obey the King, and keepe the othe that thou hast made for the same cause.

d Withdraw not thy selfe lightly fro the obedience of thy prince.

e That is, whe time is to obey and how farre hee should obeye.

f Man of him selfe is miserable, and therefore ought to do nothing to increase the same, but to work al things by wisdom, and counsell.

g Man hath no power to saue his own life, and therefore must not rashly cast him selfe into danger.

1 **W**HO is as the wise mā? & who knoweth the interpretation of a thing? the wisdom of a man doeth make his ^aface to shine: and the ^bstrength of his face shall be changed.

2 I *advertiseth thee* to take heed to ^γ ^cmouth of the King, and to the worde of the othe of God.

3 ^d Hastenot to go forth of his sight: stand not in an euill thing: for he will do whatsoeuer pleaseth him.

4 Where the worde of the King is, *there is* power, and who shall saye vnto him, What doest thou?

5 He that keepeth the cōmandement, shall knowe none euill thing, and the heart of the wise shal know the ^e time and iudgement.

6 For to euerie purpose there is a time and iudgement, because the ^f miserie of man is great, vpon him.

7 For he knoweth not that which shal be: for who can tell him when it shal be?

8 Man is not lord ^g ouer the spirite to re- teine the spirite: neyther hath he power in the day of death, nor deliuerance in the battell, neither shal wickednes deliuer the possessours thereof.

9 Al this haue I scene, & haue giuen mine heart to euery woork, which is wrought

under the sunne.

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CHAP. VIII.

vnder the sunne, *and I sawe* a time that man ruleth ouer man to his owne ^h hurt.

10 And likewise I saw the wicked buried, and ⁱ they returned, and they that came from the holy ^k place, were yet forgotten in the citie where they had done right: this also is vanitie.

11 Because sentence against an euil worke is not ^l executed speedilye, therefore the heart of the children of men is fully set in them to doe euill.

12 Though a sinner doe euil an hundreth times, & *God* prologeth *his daies*, yet I know that it shall bee well with them that feare the Lorde, and doe reuerence before him.

13 But it shall not be well to the wicked, neither shall he prolong *his dayes*: *he shalbe* like a shadowe, because he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there bee righteous men to whome it commeth according to the ^m worke of the wicked: and there be wicked men to whome it commeth according to the worke of the iust: I thought also that this is vanitie.

15 And I praysed ioye: for there is no goodnesse to man vnder the sunne, saue ⁿ to eate and to drinke and to reioyce: for this is adioyned to his labour, the dayes of his lyfe that God hath giuen him vnder the sunne.

16 When I applyed mine heart to knowe

B b i. wisedome,

^h As commeth oft times to tyrants, & wicked rulers.

ⁱ That is, others as wicked as they.

^k They that feared God, & worshipped him according as he had appointed.

^l Where iustice is delayd, there sinne reigneth.

^m Which are punished as though they were wicked, as chap. 7. 17.

ⁿ Reade chap 3. 22.

ECCLESTASTES.

wisedome, & to beholde the busines that is done on earth, that neither day nor night the eyes of man take sleepe,

17 Then I behelde the whole worke of God, that man can not find out the worke that is wrought vnder the sunne: for the which man laboureth to seek it, & cannot finde it: yea, & though the wise man thinke to know it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man know whome God loueth or hateth. 12 No man knoweth his end. 16 Wisedome excelleth strength.

1 I Haue surely given mine heart to all this, and to declare all this, that the iust, and the wise, and their workes are in the hand of God: and no man knoweth either loue or hatred of all that is before them.

2 All things come alike to all: & the same condition is to the iust and to the wicked, to the good and to the pure, and to the polluted, and to him that sacrificeth, & to him that sacrificeth not: as is the good, so is the sinner, he that sweareth, as hee that feareth an othe.

3 This is euill among all that is done vnder the sunne, that there is one condition to all, and also the heart of the sonnes of men is full of euill, and madnesse in their hearts whiles they liue, and after that, they go to the dead.

4 Surely whosoever is ioyned to all the living,

a Meaning, what things he ought to chuse or refuse: or man knoweth not by these outward things, that is, by prosperitie or aduersitie, whom God doeth fauour or hate: for he sendeth them aswell to the wicked as to the godlie.
b In outward things as riches, and power, and health there is no difference betweene the godlie and the wicked: but the difference is that the godly are assured by faith of Gods fauour and assistance.

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10 All th
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11 I retur
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CHAP. IX.

lining, there is hope: for it is better to a
 c liuing dog, then to a dead lyon.

5 For the liuing know that they shal die,
 but the dead knowe nothing at all: ney-
 ther haue they any more a rewarde: for
 their remembrance is forgotten.

6 Also their loue, & their hatred, & their
 enuie is nowe perished, and they haue no
 more portion for euer, in all that is done
 vnder the sunne.

7 Go, eat thy bread with ioy, and drinke
 thy wine with a cheerefull heart: for God
 now d accepteth thy workes.

8 At al times let thy garments bee white,
 and let not oyle bee lacking vpon thine
 head.

9 "Reioyce with the wife whome thou
 hast loued all the dayes of the life of thy
 vanitie, which God hath giuen thee vnder
 the sunne all the dayes of thy vanitie:
 for this is thy portion in the lyfe, and in
 thy trauaile wherein thou labourest vnder
 the sunne.

10 All that thine hand shal finde to do, do
 it with al thy power: for there is neither
 worke nor inuention, nor knowledge, nor
 wisdom in the graue whither thou
 goest.

11 I returned, and I sawe vnder the sunne
 that the race is not to the swift, nor the
 battell to the strong, nor yet bread to the
 wise, nor also riches to men of vnderstan-
 ding, neyther yet fauour to men of know-

Bb ii.

ledge:

c He noteth
 the Epicures,
 and carnal me,
 which made
 their belly
 their god, and
 had no plea-
 sure but in this
 life, wishing
 rather to be an
 abiect, & vile
 person in this
 life, then a man
 of autoritie, &
 so to die,
 which is ment
 by the dogge
 and lyon.

d They flatter
 them selues to
 be in Gods fa-
 uour, because
 they haue all
 things in ab-
 undance.

e Reioyce, bee
 merry, and spare
 for no cost.
 thus speake the
 wicked belly
 gods.

*Ebr. regard
 the life.*

Chap. 5. 18.

ECCLESIASTES.

f Thus the
worldlings say
to proue that
all things are
lawfull for
them, and attri-
bute that to
chance and for-
tune, which
is done by the
prouidence of
God.

g That is, he
doth not fore-
see what shall
come.

ledge: but time and f chaunce commeth to
them all.

12 For neither doth man know his time,
but as the fishes which are taken in an eu-
ill net, and as the birdes that are caught
in the snare: so are the children of men
snared in the euill time when it falleth vpo
them sodainely.

13 I haue also seene this wisdome vnder
the sunne, and it is great vnto me.

14 A litle citie and fewe men in it, and a
great King came against it, and compassed
it about, and builded fortes against it.

15 And there was found therein a poore
and wise man, and he deliuered the citie
by his wisdome: but none remembred
this poore man.

16 Then said I, Better is wisdome then
strength: yet the wisdome of the poore is
despised, and his wordes are not heard.

17 The wordes of the wise are more heard
in quietnes, then the cry of him that ruleth
among fooles.

18 Better is wisdome then weapons of
war: but one sinner destroyeth much good.

CHAP. X.

1 The difference of foolishnes and wisdome. 11
A slanderer is like a serpent that cannot bee
charmed. 16 Of foolish Kinges, and drunken
Princes, 17 And of good Kinges and
Princes.

1 Dead flies cause to stinke, and putrifie
the oyntment of the apoticary: so
doeth

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for wisdome

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CHAP. X.

doeth a litle folie him that is in estimation for wisdom, and for glory.

2 The heart of a ^a wise man is at his right hand: but the heart of a foole is at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he ^b telleth vnto all that he is a foole.

4 If the ^c spirit of him that ruleth, rise vp against thee, leaue not thy place: for gentlenes pacifieth great finnes.

5 There is an euil that I haue seene vnder the sunne, as an ^d error that proceedeth from the face of him that ruleth.

6 Follie is set in great excellencie, and the ^e riche set in the low place.

7 I haue seene seruants on horses, & princes walking as seruants on the ground.

8 * He that diggeth a pit, shall fall into it, and he that breaketh the hedge, a serpent shall bite him.

9 Hee that remoueth stones, shall hurte him selfe thereby, & he that cutteth wood shall be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he must then put to more strength: but the excellencie to direct a thing is wisdom.

11 If the serpent bite, whē he is not charmed: no better is a babler.

12 The words of the mouth of a wise man haue grace: but the lippes of a foole deuoure him selfe.

a So that hee doth all things wel and iustly, whereas the foole doeth the contrary.

b By his doings he bewrayeth him selfe.

c If thy superiour be angry with thee, bee thou discrete, and not moued d Meaning, y it is an euill

thing, when they that are in authoritie, faile, & do not their dutie.

e They that are rich in wisdom & vertue.

Psal. 7. 16.

pro. 26. 27.

eccles. 27. 29.

f Without wisdom whatsoever a man taketh in hand turneth to his owne hurt.

ECCLESIASTES.

13 The beginning of the wordes of his mouth *is* foolishnes, and the latter ende of his mouth *is* wicked madnes.

14 For the foole multiplieth wordes, *saying*, Man knoweth not what shalbe: & who can tell him what shalbe after him:

15 The labour of the foolish doth weary him: for he knoweth not to goe into the

g The ignorance and beastlines of the wicked is such, that they knowe not common things, and yet wil they discusse his matters.

h That is, without wisdom and counsell.

i Are given to their lustes & pleasures.

k Meaning, when he is noble for vertue and wisdom and with the giftes of God.

l Thou canst not worke euil so secretly, but it shalbe known.

16 Woe to thee, O lande, when thy King *is* a h chylde, and thy princes *i* eate in the morning.

17 Blessed art thou, O lande, when thy King *is* the sonne *k* of nobles, and thy princes eate in tyme, for strength and not for drunkenness.

18 By slothfulness the roofof the house goeth to decay, and by the ydleness of the hands the house droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but siluer answereth to all.

20 Curse not the King, no not in thy thought, neither curse the rich in thy bed chamber: for the *l* foule of the heauen shal cary the voyce, and that which hath wings, shal declare the matter.

CHAP. XI.

1 To be liberall to the poore. *4* Not to doubt of Gods providence. *8* All worldly prosperitie is but vanitie. *9* God will iudge all.

1 Cast

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9 h Reio

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CHAP. XI.

- 1 **C**ast thy bread vpon the ^a waters: for after many dayes thou shalt finde it.
- 2 Giue a portion to seuen, & also to eight: for thou knowest not what euil shal be vpon the earth.
- 3 If the ^b cloudes be ful, they will powre forth raine vpon the earth: & if the ^c tree do fall towarde the South, or towarde the North, in the place that the tree falleth, there it shalbe.
- 4 Hee that obserueth the ^d winde, shall not sowe, & he that regardeth the cloudes, shall not reape.
- 5 As thou knowest not which is the way of the spirit, *nor* howe the bones *do grow* in the wombe of her that is with childe: so thou knowest not the worke of God that worketh all.
- 6 In the morning sow thy seed, and in the euening let not thine hand ^e rest: for thou knowest not whether shall prosper, this or ^f that, or whether both shal be alike good.
- 7 Surely the light is a pleasant thing: & it is a good thing to the eyes, to see the sunne.
- 8 Though a man liue many yeeres, and in them all he reioyce, yet he shall remember the dayes of ^g darkenes, because they are many, all that commeth ^h vanitie.
- 9 ⁱ Reioyce, O yong man, in thy youth, & in worldye pleasures, as though God would not call them to an account.

^a That is, be liberal to the poore, & though it seeme to bee

as a thing ventred on the sea, yet it shall bring thee profite.

^b As the cloudes that are full, powre out raine, so the rich that haue abundance, must distribute it liberally.

^c He exhorteth to be liberal, while we liue: for after there is no power.

^d He ^y feareth inconueniēces, when necessity requireth, shall neuer do his dnetie.

^e Be not weary of wel doing.

^f That is, which of thy works are most agreeable to God.

^g That is, of affliction and trouble.

^h He derideth them that set their delight

ECCLESIASTES.

let thine heart cheare thee in the dayes of thy youth : and walke in the wayes of thine heart, and in the sight of thine eyes : but knowe that for all these thinges, God will bring thee to iudgement.

i To wit, anger
and enuie.
k Meaning carnall
lusts wher
vnto youth is
giuen.

10 Therefore take away ⁱ grieve out of thine heart, and cause euill ^k to depart fro thy flesh : for childhood and youth are vanitie.

CHAP. XII.

1 To thinke on God in youth and not to deferre till age. 7 The soule returneth to God. 11 VVisedome is the gift of God, and consisteth in fearing him and keeping his commaundementes.

a Before thou come to a continual miserie: for when the clouds remain after the raine mans grieve is increased.
b The hands, which keepe the body.
c The legs.
d The teeth.
e The eyes.
f The lippes, or mouth.
g When the shawes shall be open & not be able to chew no more.

1 Remember nowe thy Creator in the dayes of thy youth, whiles the euill dayes come not, nor the yeres approche, wherein thou shalt say, I haue no pleasure in them.

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the ^a cloudes returne after the raine:

3 When the ^b keepers of the house shall tremble, and the ^c strong men shall bowe themselves, and the ^d grinders shall cease, because they are fewe, and they waxe dark that ^e looke out by the windowes:

4 And the ^f doores shall be shut without by the base sounde of the ^g grinding, and he shal rise vp at the voyce of the ^h byrde:

h He shal not be able to sleepe.

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CHAP. XII.

and all the ⁱ daughters of singing shalbe abased.

5 Also they shall be afraide of the ^k hie thing, and feare ~~shalbe~~ in ^l the way, and the almonde tree shal ^m flourish and the ⁿ grasshopper shalbe a burden, and concupiscence shalbe driven away: for man goeth to the house of his age, & the mourners go about in the streete.

6 Whiles the ^o fluer coarde is not lengthened, nor the golden ^p ewer broken, nor the ^q pitcher broken at the ^r well, nor the ^s wheele broken at the ^t cistern:

7 And dust returne to the earth as it was, and the ^u spirit returne to God that gaue it.

8 Vanitie of vanities, sayth the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more hee taught ^y people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant wordes, and an vpright writing, ^{euin} the wordes of truth.

11 The wordes of the wise are like goads, and like nayles ^x fastened by the masters of the assemblies, ^{which} are giuen by one ^y pastour.

which is in colour like golde. ^q That is, the veines. ^r Meaning, the liuer. ^s Which is the head. ^t That is, the heart, out of the which the head draweth the powers of life. ^u The soule incontinently either goeth to ioy or torment, & sleepeeth not as the wicked imagine. ^x Which are wel applied by the ministers, whom he calleth masters. ^y That is, by God.

ⁱ That is, the winde pipes, or the cares shall be deafe and not able to heare singing.

^k To climbe hie because of their weaknes, or they stoupe down, as though they were afraied least any thing should hit them.

^l They shall tremble as they go, as though they were afraide.

^m Their head shalbe as white as the blossoms of an almond tree.

ⁿ They shalbe able to beare nothing.

^o Meaning, the marowe of the backe bone & the sinewes.

^p The litle skin that couereth the braine

ECCLESIASTES.

2 These things cannot be comprehended in bookes, or learned by study, but God must instruct the heart that thou maieſt onely know that wisdom is the true felicitie, and the waye thereunto is to feare God.

"Ebr. a ſong of ſongs: ſo called becauſe it is the chiefeſt of thoſe 1003, which Salomon made as is mention'd, 1. King 4. 32.

12 And of other things beſides theſe, my ſonne, take thou heede: for there is none ende in making manie bookes, and much reading is a wearines of the fleſh.

13 Let vs heare the end of all: feare God and keepe his commaundements: for this is the whole duty of man.

14 For God will bring euery worke vnto iudgement, with euery ſecret thing, whether it be good or euill.

AN "EXCELLENT

Song which was Salomons.

THE ARGUMENT.

IN this ſong, Salomon by moſt ſweet and comfortable allegories and parables deſcribeth the perſite loue of Ieſus Chriſte, the true Salomon and King of peace, and the ſaithfull ſoule or his Church, which he hath ſanctified and appointed to be his ſpouſe, holy, chaſte & without reprehension. So that here is declared the ſingular loue of the bridegrome toward the bryde, and his great and excellent benefites wherewith he doth enrich her of his pure bountie and grace without any of her deſeruings. Alſo the earneſt affection of the Church which is inflamed with the loue of Chriſt deſiring to be more and more ioyned to him in loue, and not to be forſaken for any ſpot or blemiſh that is in her.

CHAP.

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CHAP. I.

1 The familiar talke and mysticall communication of the spirituall losse betweene Iesus Christ and his Church. 6 The domesticall enemies that persecute the Church.

1 **L**et ^a him kisse mee with the kisses of his mouth: for thy loue is better then wine.

2 **L** Because of the ^b fauour of thy good oyntmets thy name ^{is as} an ointment powred out: therefore the ^c virgines loue thee.

3 ^d Drawe me: we will runne after thee: the King hath brought me into his ^e chambers: we will reioyce and be glad in thee: we wil remember thy loue more the wine: the righteous do loue thee.

4 I am ^f blacke, O daughters of Ierusalē, but comely, as the fruites of ^g Kedar, and as the ^h curtaines of Salomon.

5 Regard ye me not because I am ⁱ blacke: for the ^k sunne hath looked vpon me. The ^l sonnes of my mother were angrie against me: they made me the keeper of the vines: but I ^m kept not mine owne vine.

6 Shew me, ⁿ O thou, whome my soule lo-

^a This is spoken in the person of the Church, or of the faithfull soule, inflamed with the desire of Christ whom she loveth.

^b The feeling of thy great benefites.

^c They that are pure in heart and conversation.

^d The faithfull confesse that they cannot come to Christ except they be drawne.

^e Meaning, the secret ioy that is not knowne to the world.

^f The Church confesseth her

spottes and sinne, but hath confidence in the fauour of Christe.

^g Kedar was Ishmaels sonne, of whome came the Arabians that dwelt in tentes.

^h Which within were all set with precious stones and iewels.

ⁱ Consider not the Church by the outwarde appearance.

^k The corruption of nature through sinne, and afflictions.

^l Mine own brethren, which should haue most fauoured me.

^m She confesseth her own negligence.

ⁿ The spouse feeling her fault, fleeeth to her husband onely for succour.

neth,

SALOMONS SONG.

• Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in steade of thy doctrine.

p Christ speaketh to his church, bidding them that are ignorant, to go to the pastors to learne.

q For thy spirituall beautie and excellencie there was no worldly treasure to be compared vnto thee.

r The Church reioyceth that she is admitted to the company of Christ.

s He shalbe most deare vnto me.

t Christ accepteth his Church and commendeth her beautie. u That is, the heart of the faithfull wherein Christ dwelleth by his spirit.

ueth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of o thy companions?

7 P If thou know not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepcherdes.

8 I haue compared thee, O my loue, to the troupe of horses in the q charrets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 We wil make thee borders of gold with fluddes of siluer.

11 r Whiles the King was at his repast, my spikenard gaue the smell thereof.

12 My welbeloued *is as* a bundle of myrrhe vnto me: he shall lie betwene my s brestes.

13 My welbeloued *is as* a cluster of camphire vnto me in the vines of Engedi.

14 My loue, beholde, thou art c faire: behold, thou art faire: thine eyes *are like* the doves.

15 My welbeloued, beholde, thou art faire and pleasant: also our a bed is greene:

16 The beames of our house *are* cedars, our rafters *are* of firre.

CHAP. II.

3 The Church desireth to rest vnder the shadowe of Christ. 8 She heareth his voyce. 14 She is compared to the dove, 15 And the enemies to the foxes.

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CHAP. II.

1 **I** Am the rose of the field, & the lillie of the vallis.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 ^b Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadowe had I delite, and sate down: & his fruite was sweete vnto my mouth.

4 He brought me into the wine celler, and loue was his banner ouer me.

5 Stay me with flagons, and comfort mee with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doth embrace me.

7 ^c I charge you, O daughters of Ierusalē, by the roes and by the hinds of the fielde, that ye stirre not vp, nor waken my loue, vntill she please.

8 ^d It is the voyce of my welbeloued: be- holde, he commeth leaping by the moun- taines, and skipping by the hilles.

9 My welbeloued is like a roe, or a yong harte: lo, he standeth behinde our wall, looking foorth of the wyndowes, shewing himselte through the ^egrates.

10 My welbeloued spake and said vnto me, Arise, my loue, my fayre one, and come thy waye.

11 For behold, & winter is past: the rayne

^a Thus Christ preferreth his church aboue all other things.

^b The spouse testifieth her great desire to- ward her hus- band, but her strength faileth her, and there- fore she desi- reth to be co- sorted, & felt it

^c Christ char- geth them which haue to do in y church, as it were by a solemne oth, y they trouble not the quiet- nes thereof.

^d This is spo- ken of Christ, who tooke vpō him our nature to come to helpe his church.

^e Forasmuch as his diuinitie was hid vnder the cloke of our flesh.

^f So that we can not haue full knowledge of him in this life.
^g That is, sinne and error is driuen backe by the comming of Christ, which is here described by the spring time, when all things florisse.

SALOMONS SONG.

is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, & the voice of the turtle is heard in our land.

13 The figtree hath brought forth her yōg figges: & the vines with *their* small grapes haue cast a fauour: arise my loue, my fayre one, and come away.

14 My doue, that art in the ^h holes of the rock, in the secret places of the stairs, shew me thy sight, let me heare thy voyce: for thy voycc is sweete, and thy sight comely.

15 Take vs ^y foxes, the ^l litle foxes, which destroy the vines: for our vines *haue* small grapes.

16 My welbeloued *is* mine, & I am his: he feedeth among the lilies,

17 Vntil the day breake, & the shadowes flee away: returne, my welbeloued, and bee like a ^kroe, or a yong harte vpon the mountaines of Bether.

CHAP. III.

1 The Church desireth to be iyned inseparably to Christ her husband. 6 Her deliuerance out of the wildernes.

1 **I**N my bed by ^a night I sought him that my soule loued: I sought him, but I founde him not.

2 I will rise *therefore* now, and go about in the citie, by the streets & by the open places, and will ^b seeke him that my soule loueth: I sought him, but I found him not.

^h Thou that art ashamed of thy sinnes, come & shewe thy selfe vnto me.

ⁱ Suppress ^y heretikes whyles they are yong, that is, when they begin to shewe their malice & destroy ^y vine of the Lord.

^k The Church desireth Christ to be most ready to help her in al dangers.

^a The Church by night, that is, in troubles seeketh to Christ, but is not incontinently heard.

^b Shewing that although we be not heard at the first, yet we must still continue in prayer till we seele comfort.

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CHAP. III.

3 The watchmen that went about the citie, founde me: *to whome I said*, Haue you seene him whom my soule loueth?

4 When I had past a litle from them, then I found him whom my soule loued: I tooke holde on him and left him not, till I had brought him vnto my mothers house iato the chamber of her that conceiued me.

5 I charge you, O daughters of Ierusalē, by the roes and by the hindes of the field, that ye stirre not vp, nor waken my loue vntill she please.

6 Who is she that commeth vp out of the wilderness like pillers of smoke perfumed with myrrhe and incense, and with all the spices of the marchant?

7 Beholde his bed, which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

8 They all handle the sword, and are expert in warre, euery one hath his sword vpon his thigh for the feare by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillers thereof of siluer, and the pauement thereof of gold, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

11 Come forth, ye daughters of Zion, and behold King Salomon with the crowne, wherewith his mother crowned him in the daye of his mariage, and in the daye of the

c Which declareth, y we must seeke vnto all, of whom we hope to haue any succour.

d Reade Chap. 2.7.

e This is referred to y church of Israel, which was led by the wilderness forty yeres.

f Ebr. powder.

f By the bed is ment the Temple, which Salomon made.

g He alludeth to the watch, which kept the Temple.

h Or, charet.

h Al ye, that are of the number of the faithfull.

i Christ become man was crowned by the loue of God w the glorious crowne of his diuinitie.

SALOMONS SONG.

the gladnes of his heart.

CHAP. IIIL.

*1 The praises of the Church. 7 She is without
blemish in his sight. 9 The loue of Christ to-
wardes her.*

*a Because
Christ deligh-
teth in his
Church, he co-
mendeth all
that is in her.*

Chap. 6. 4.

*b He hath re-
spect to the mul-
titude of the
faithful, which
are many in
number.*

*e Wherein
are knowledge
and zeale, two
precious iew-
els.*

*d Christ promi-
seth his church
to cal his faith-
ful from all the
corners of the
world.*

BEholde, thou art ^a faire, my loue: be-
hold, thou art faire: thine eyes *are like*
the doves: among thy lockes ^{*} thine heare
is like the ^b flocke of goates, which looke
downe from the mountaine of Gilead.

2 Thy teeth *are like* a flock of *sheep* in good
order, which go vp frō the washing: which
euery one bring out twinnes, and none is
barren among them.

3 Thy lippes are like a threde of scarlet &
thy talke is comely: thy temples *are with-*
in thy locks as a piece of a pomegranate.

4 Thy necke is as the tower of Dauid built
for defense: a thousand shields hang ther-
in, *and* all the targates of the strong men.

5 Thy two ^c breastes *are* as two yong roes
that are twinnes, feeding among the lilies.

6 Vntill the day breake, *and* the shadowes
flee away, I will go into the mountaine of
myrrhe and to the mountaine of incense.

7 Thou art all faire, my loue, and there is
no spot in thee.

8 ^d Come with me frō Lebanon, my spouse,
euē with me from Lebanon; *and* looke
from the top of Amanah, from the top of
Shenir and Hermon, from the dennes of
the lyons *and* from the mountaines of the
leopardes.

9 My

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CHAP. IIII.

9 My sister, *my spouse*, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, *and* with a chaine of thy necke.

10 My sister, *my spouse*, howe faire is thy loue: howe much better is thy loue then wyne: and the sauour of thine oyntments then all spices?

11 Thy lips, *my spouse*, droppe as honie combes: honie and milke are vnder thy tongue, and the sauour of thy garments is as the sauour of Lebanon.

12 My sister *my spouse* is as a garden inclosed, as a spring shut vp, *and* a fountaine sealed vp.

13 Thy plantes are as an orchard of pomegranates with sweete fruites, as camphire, spikenarde,

14 *Even* spikenarde, and saffran, calamus, & cynamon with all the trees of incense, myrrhe and aloes, with all the chief spices.

15 O fountaine of the gardens, O wel of liuing waters, and the springs of Lebanon.

16 Arise, O North, and come O South, and blowe on my garden that the spices therof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

Christ calleth his Church sister in respect that he had taken the flesh of man.

In that he made his church beautiful & rich, he loued his gifts in her. Because of thy confession and thanksgiving.

The Church confesseth that al her glorie, & beautie cometh of Christ who is y true fountaine of al grace.

She desireth Christ to comfort her, and to powre y graces of his Spirit vpo her, which Spirit is ment by the North and South winde.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confesseth her nakednes. 10 She praiseth Christ her husband.

SALOMONS SONG.

a The garden signifieth the kingdome of Christ where he prepareth the banquet for his elect.

b The spouse saith that she is troubled with the cares of worldly things, which is ment by sleeping.

c Declaring y^e long patience of the Lord toward sinners.

d The spouse confesseth her nakednes, and that of her tell she hath nothing: or seeing that she is once made cleane, she promiseth not to defile her self againe.

u. Ebr. my bowels were moued towards him.

e The spouse which should be anointed of Christ, shal not finde him if she thinke to account him with her good workes. **f** These are the false teachers, which wounde the conscience with their traditions.

1 I Am come into my ^a garden, my sister, my spouse: I gathered my myrrhe with my spice: I ate mine hony cōbe with mine hony, I dranke my wine with my milke: eat, O friends, drinke, and make you mery, O welbeloued.

2 ^b I sleepe, but mine heart waketh, *it is* the voyce of my welbeloued that knocketh, *saying*, Open vnto me, my sister, my loue, my doue, my vndefiled: for mine head is full of dewe, and my lockes with the droppes of the ^c night.

3 I haue put of my ^d coate, how shall I put it on? I haue washed my feete, how shall I defile them?

4 My welbeloued put in his hande by the hole *of the doore*, and ^u mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did droppe downe myrrhe, and my ^e fingers pure myrrhe vpon the handels of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when hee did speake: I sought him, but I could not finde him: I called him, but he answered me not.

7 The ^f watchmen that went about the citie, found me: they sinote me and wounded me: the watchmen of the walles tooke away my vaile from me.

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CHAP. V.

8 I charge you, & O daughters of Ierusalem, if you finde my welbeloued, that you tell him that I am sicke of loue.

9 ^h O the fairest among women, what is thy welbeloued more then *other* welbeloued? what is thy welbeloued more then *an other* louer, that thou doest so charge vs?

10 My welbeloued is white and ruddy, the chiefest of ten thousand.

11 His ^b head *is as* fine-gold, his lockes curled, *and* blacke as a rauen.

12 His eies *are* like doves vpon the riuers of waters, which are washt with milke, *and* remaine by the full vessels.

13 His cheekes *are as* a bed of spices, *and as* sweet flowers, *and* his lippes *like* lilies dropping downe pure myrrhe.

14 His hands *as* rings of gold set with the *chrysolite, his belly like white yuorie couered with saphirs.

15 His legges *are as* pillars of marble, set vpon sockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth *is as* sweet things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 ^k O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that we may seek him with thee?

CHAP. VI.

^a The church *assu.* *eth herself of the loue of Christ.*

Cc.ii.

^a The

^g She asketh of them which are godly (forasmuch as the law and saluation should come out of Zion and Ierusalem) that they would direct her to Christ.

^h Thus say they of Ierusalem.

ⁱ She describeth Christ to be of perfect beautie, and comelines.

[“] *Ebr. Tarshish.*

^k Hearing of the excellencie of Christ, the faithfull desire to know how to finde him.

SALOMONS SONG.

3 *The prayſes of the Church. 3 She is but one and vndefiled.*

a That is, is conuerſant here in earth among men.

b Which was a ſayre & ſtrong citie, 1. King. 14. 17.

c This declarerh the exceeding loue of Chriſt toward his Church.

Chap. 4. 1.

d Meaning, that the gifts are infinite which Chriſt giveth to his Church: or that his faithfull are many in number.

e He ſheweth that the beginning of the Church was ſmall, but that it grew vp to a great multitude.

f He went downe into the Synagog to ſee what fruites came of the Lawe, and the Prophetes.

1 MY welbeloued is gone down into his garden to the beddes of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloueds, & my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b Tirzah, comely as Ieruſalem, terrible as an armie with banners.

4 c Turne away thine eyes from me: for they ouercome me: * thine heare is like a flock of goats, which looke down from Gilead.

5 Thy teeth are like a flock of ſheep, which go vp from the waſhing, which euerie one bring out twinnes, & none is baren among them.

6 Thy temples are within thy lockes as a piece of a pomegranate.

7 There are d threſcore Queenes and foureſcore concubines, and of the damſels without number.

8 But my douc is alone, and my vndefiled, ſhe is the onely daughter of her mother, and ſhe is deare to her that bare her: y daughters haue ſeene her and counted her bleſſed: euen the Queenes and the concubines, and they haue praiſed her.

9 e Who is ſhe that looketh forth as y morning, faire as the moone, pure as the ſunne, terrible as an armie with banners!

10 I went down to the f garden of nuttes, to ſee

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CHAP. VII.

to see the fruites of the valley, to see if the vine budded, *and if the pomegranates flourished.*

11 *I knew nothing, my soule set me h as the charrets of my noble people.*

12 *Returne, returne, O i Shulamite, returne: returne that we may beholde thee. What shall you see in the Shulamite, but as the companie of an armie?*

i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

g I sounde nothing but rebellion.

h I ranne as swift as the nobles of my people in their charrets.

CHAP. VII.

1 *The beantie of the Church in all her members.*

10 *She is assured of Christs loue towards her.*

1 *Howe beautiful are thy a goings with shoes, O princes daughter! y ioyntes of thy thighs are like iewels: the worke of the hand of a cunning workeman.*

2 *Thy nauell is as a round cup that wanteth not licour: thy belly is as an heape of wheate compassed about with lilies.*

3 *b Thy two brestes are as two yong roes that are twinnes.*

4 *Thy necke is like a towre of yuorie: thine eyes are like the fish pooles in Heshbon by the gate of Bath-rabbini: thy nose is as the towre of Lebanon, that looketh toward Damascus.*

5 *Thine head vpon thee is as skarlet, and the bush of thine head like purple: the king is tyed c in the d rafters.*

6 *How faire art thou, & howe pleasant art thou, O my loue, in pleasures!*

Cc.iii.

7 This

a He describeth y comely beantie of the Church in euery part, which is to be vnderstand spiritually.

b Read Chap. 4.5.

c He deliteth to come nere thee and to be in thy cōpany. *[Or, galleries.]*

SALOMONS SONG.

7 This thy stature is like a palme tree, and thy breasts like clusters.

8 I said, I wil go vp into the palme tree, I will take hold of her boughes: thy breasts shall now be like the clusters of the vine: & the sauour of thy nose like apples,

9 And the rouse of thy mouth like good wine, which goeth straight to my welbeloued, and causeth the lippes of the anciēt to speake.

^d This the spouse speaketh.

10 ^d I am my welbeloued, and his desire is toward me.

11 Come, my welbeloued, let vs go forth into the field: let vs remayne in the villages.

^e If the people that are called to Christ bring forth any frute.

12 Let vs get vp early to the vines, let vs see if the ^e vine flourish, whether it hath budded the small grape, or whether the pomegranates flourish: there will I giue thee my loue.

13 The mandrakes haue giuen a smel, and in our gates are all sweete things, new and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

^a The Church will be taught by Christ. ³ She is upholden by him. ⁶ The vehement loue wherewith Christ loueth her. ¹¹ She is the vine that bringeth forth fruite to the Spiritual Salomo, which is Iesus Christ.

^a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.

1 **O** H^a that thou werest as my brother that sucked the breasts of my mother:

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10 & I a
11 ^g T

CHAP. VIII.

I would finde thee without, I would kisse thee, then they should not despise ^a thee. 10r, me.

2. I will leade thee and bring thee into my mothers house: there thou shalt teach me: and I will cause thee to drinke spiced wine, and new wine of the pomegranate.

3. ^b His left hand shall vnder mine head, & his right hand shall embrace me. b Read Chap. 2. 6.

4. ^c I charge you O daughters of Ierusalē, that you sitre not vp, nor waken ^m loue, vntill she please. c Read Chap. 3. 5.

5. (Who is this that cometh vp out of the wilderness, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceived thee: there she conceived that bare thee.

6. ^d Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielousie is cruell as the graue: the coles thereof are fire coles, & a vehement flame. d The spouse desireth Christ to be ioyned in perpetuall loue with him.

7. Much water can not quenche loue, neither can the floodes drowne it: If a man should giue all the substance of his house for loue, they would greatly contemne it.

8. ^e We haue a litle sister, and she hath no breasts: what shall we do for our sister when she shall be spoken for?

9. ^f If she be a wall, we will buyld vpon her a siluer palace: & if she be a doore, we will keepe her in with boards of cedar.

10. ^g I am a wal & my breasts are as towers:

ⁱ ^a The Church promisseth fidelitie and constancie.

Cc. llii.

then

^e The Iewish Church speaketh this of the Church of the Gentiles.

^f If she be sure and fast, she is meete for the husband to dwell

SALOMONS SONG.

then was I in his eyes as one that findeth peace.

h This is the vineyarde of the Lord hired out, Mat. 21. 33.

11 **h** Salomon had a vine in Baal-hamon: he gaue the vineyard vnto keepers: euery one bringeth for the fruite thereof a thousand *pieces of siluer.*

12 *But my vineyard which is mine, is before me: to thee, O Salomon, appertaineth a thousand *pieces of siluer,* and two thousand to the that keepe the fruite thereof.*

i Christ dwelleth in his Church whose voyce the faith full heare.

13 O thou that dwellest in the gardens, the companions hearken vnto thy voyce: cause me to heare it.

k The Church desireth Christ that if he departe from them, yet that he would haue to helpe them in their troubles.

14 O my welbeloued, **k** flee away, and be like vnto the roe, or to the yong harte vpon the mountaines of spices.

FINIS.

I M P R I N T E D A T
London by Christopher

*Barker, Printer to the
Queenes Maiestie.*

Cum priuilegio Regie Maiestatis.

All nation
All people
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My soule, praise thou the Lorde:

O Lord ciii.

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